



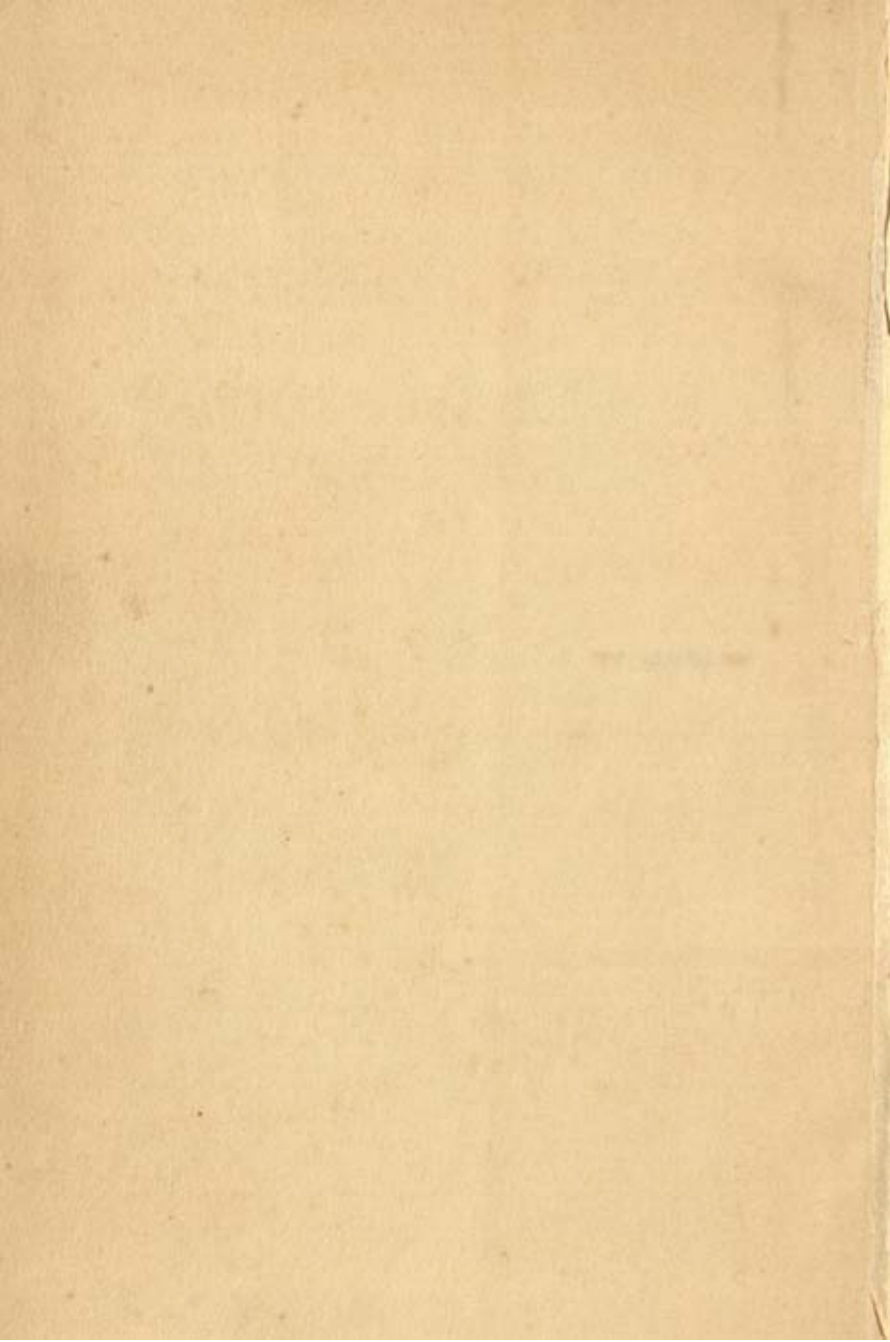
GOVERNMENT OF INDIA
DEPARTMENT OF ARCHAEOLOGY
CENTRAL ARCHÆOLOGICAL
LIBRARY

CALL No. 891.551/Niz/wil
ACC. No. 11967

D.G.A. 79

GIPN—S4—2D. G. Arch.N. D./57—25-2-58—1,00,000





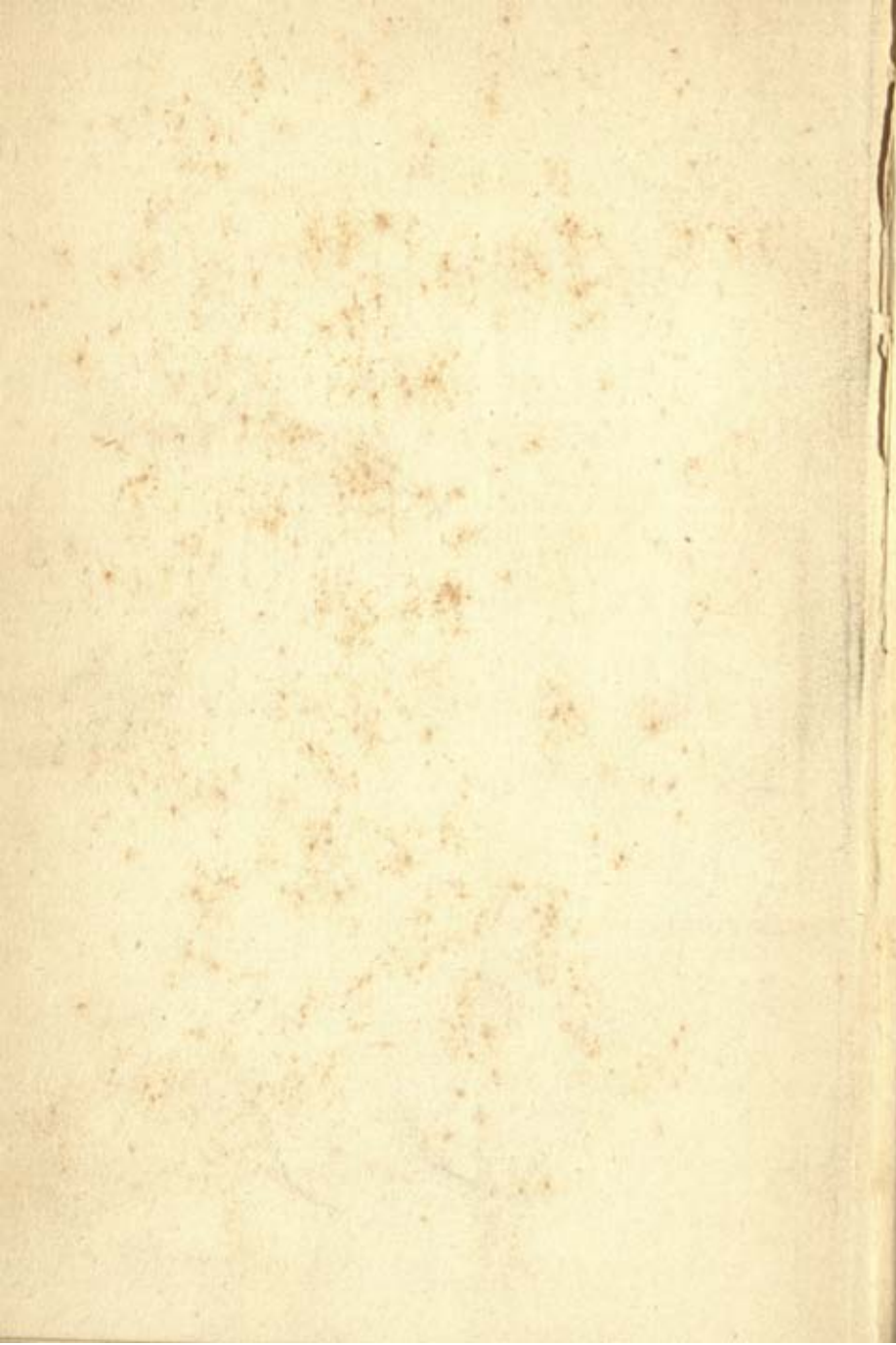
PROBSTHAIN'S ORIENTAL SERIES.

VOL. XII.

NIẒĀMĪ : THE HAFT PAIKAR.

(TRANSLATION.)





THE HAFT PAIKAR

(THE SEVEN BEAUTIES).

CONTAINING THE LIFE AND ADVENTURES
OF KING BAHRĀM GŪR, AND THE SEVEN
STORIES TOLD HIM BY HIS SEVEN QUEENS.

11967

BY

NIẒĀMĪ OF GANJA.

TRANSLATED FROM THE PERSIAN,
WITH A COMMENTARY,

BY

C. E. WILSON, B.A. (LOND.)

(For Fourteen Years Professor of Persian, University College, London).

AUTHOR OF A TRANSLATION, WITH COMMENTARY, OF JALĀLU
'D-DĪN RŪMĪ'S MAṢNAVĪ (BOOK II); OF A TREATISE ON GOG
AND MAGOG; ETC., ETC.

VOL. I: TRANSLATION.

گفتم ارگانجی بدست آرم شوی ای تخت یار
گفت بختم در بلادیت گنج می آید بکار

C. E. W.

ARTHUR PROBSTHAIN

LATE PROBSTHAIN & CO.,

41 GREAT RUSSELL STREET, LONDON, W.C.

1924.



FA16

CENTRAL ZOOLOGICAL
LIBRARY DELHI

Acc. No. 11967

Date 28.12.62

Call No. 891.551/ Niz/ Wil

STEPHEN AUSTIN AND SONS, LIMITED
PRINTERS, HERTFORD

PREFACE

THE text for the following translation has been prepared mainly from the MSS. and lithographed texts of the India Office Library, both of which, by the liberality of the Indian Government, can be borrowed by the student for use at home. Amongst these MSS. there is one especially remarkable both for its correctness and good writing—two qualities which are often not found together.

The Commentary is entirely my own, since I have found no notes of any importance either in the MSS. or the lithographed texts used. As a matter of fact, separate MSS., which might contain notes, I have not seen; whilst MSS. and lithographs of the collected works seldom, if ever, contain any. Of separate lithographed texts I have seen only a few, and in these the sparse notes are of the most trifling description. In fact, such notes are seldom of any value, unless written as a regular commentary by scholars of established reputation.

The system of transliteration adopted is as follows :—

'	=		when a consonant.
t	=	ت	the soft dental.
s	=	ث	(in Arabic quotations as "th" in "thin").
j	=	ج	as in "jar".
ch	=	چ	as in "church".
h	=	ح	a deeply sounded "h".
kh	=	خ	the German "ch".

- d = د the soft dental.
- z̤ = ذ (in Arabic quotations transliterated "dh" for "th" in "this").
- z = ز
- zh = ح the "s" in "pleasure".
- ṣ = ص a hard palatal "s".
- ṣ̣ = ض (in Arabic "ḍ", a hard palatal "d").
- ṭ = ط a hard palatal "t".
- ẓ = ظ (in Arabic generally pronounced "z", but sometimes "ḍ", or "th" as in "this").
- ʿ = ع a guttural not found in European languages.
- gh = غ something like "r, *grasséyée*".
- q = ق a guttural "k", but now pronounced as "gh".
- g = گ always hard.
- m = م when pronounced as "m".
- v = و in Arabic and Urdu "w".
- y = و unpronounced, as in "khyāstan", pronounced "khāstan".
- w = و when unpronounced in Arabic, as in "Amrw", pronounced "Amr".
- h = ه
- a = ا generally a sound between "a" in "can" and "u" in "jug".
- i = ا generally sounded as "e" in "ten".
- u = و as "u" in "bull".

- ā = ا when a long vowel, and is sounded as in "ball".
- á = اى at the end of Arabic words, and و sometimes, in the middle.
- ū = و when a long vowel, as "u" in "rule".
- ī = ى when a long vowel, as "i" in "machine".
- au = و as "au" in German "auch", but now pronounced as "o" in "no", and sometimes even as "ū".
- ai = ى "ai" in "gait" (in Urdu; and in Arabic and Turkish after a hard consonant, as "i" in "fire").

In addition to the above vowel sounds, Turkish has the French "u", and "eu", and a sound like "i" in "fir". These may be represented by "ū", "ö" or "eu", and "ÿ" respectively.

In conclusion, I have pleasure in offering a tribute of gratitude to my friend the Publisher, whose exceptional enterprise, energy, and enlightened appreciation afford a hopeful guarantee for the success of the work.

I have also to thank Messrs. Austin for the care they have taken in the printing of a work requiring great and particular exactitude.



CONTENTS

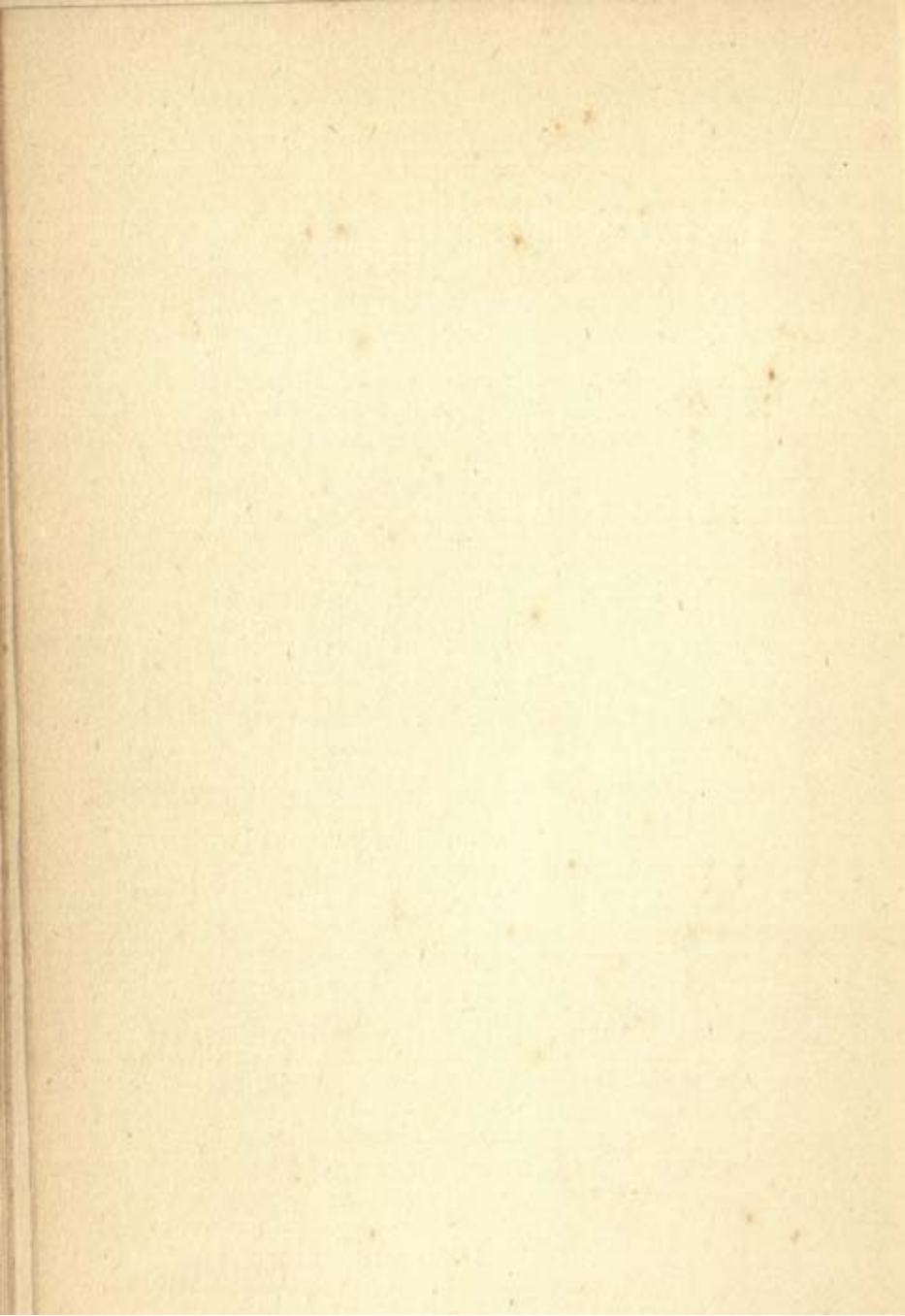
	PAGE
Preface	V
Introduction	xiii
(Invocation to God)	1
In praise of the Lord of Envoys the seal of the Prophets	4
In description of the Ascension of his highness the chief of created beings	6
On the cause of writing the book	11
An apology for the writing of the book	14
In praise of the king 'Alā'u'd-Dīn	15
A humble address	20
On the excellence of speech. Counsel to the people	24
Counsel to his son Muḥammad	33
Treats of the birth of Bahrām. The building of Khavarnaq	37
(Some) description of Khavarnaq. Nu'mān gives up the sovereignty	44
The practice of hunting of Bahrām	48
Bahrām Gūr goes to the chase and kills a lion and an onager	50
Bahrām goes to the chase and kills a dragon	51
Bahrām finds the picture of the Seven (Fair) Faces in Khavarnaq	55
Yazdijard becomes acquainted with Bahrām's state	58

	PAGE
The death of Yazdijard	59
(The Author) complains of himself and alludes to Firdausī	60
Bahrām Gūr goes to Persia and (finds) another occupying the throne	61
Bahrām Gūr's answer to the letter of the Persians	66
The priest's answer to King Bahrām	68
The answer of King Bahrām to the priest	69
How Bahrām seizes the crown from between two lions	73
Bahrām sits on the throne in his father's place	75
Describes Bahrām Gūr in his sovereignty and the manner of his life	77
A famine in the world from drought	79
The story of Bahrām and the girl named Fitna of Chinese Turkistan	82
Bahrām goes to the chase, and the officer entertains him	88
The Khān of Khāns comes to fight against Bahrām Gūr	94
Bahrām Gūr rebukes the Persians	99
Description of Bahrām's banquet in winter. The building of the Seven Domes	106
Description of the seven-domed palace of Bahrām Gūr and of the manner of his stay in each dome	113
Bahrām sits on Saturday in the Black Dome, and the daughter of the king of the First Clime tells him a story	114
Bahrām on Sunday sits in the Yellow Dome, and the daughter of the king of the Second Clime tells him a story	144

CONTENTS

xi

	PAGE
Bahrām on Monday sits in the Green Dome, and the daughter of the king of the Third Clime tells him a story	157
Bahrām sits on Tuesday in the Red Dome, and the daughter of the king of the Fourth Clime tells him a story	171
Bahrām sits on Wednesday in the Blue Dome, and the daughter of the king of the Fifth Clime tells him a story	188
Bahrām on Thursday sits in the Sandal-coloured Dome, and the daughter of the king of the Sixth Clime tells him a story	213
Bahrām sits on Friday in the White Dome, and the daughter of the king of the Seventh Clime tells him a story	234
Bahrām finds out about the tyrannical vazīr	251
The first victim complains of the tyrannical vazīr	263
The second victim makes (his) complaint	264
The third victim makes (his) complaint	266
The fourth victim makes (his) complaint	267
The fifth victim makes (his) complaint	268
The sixth victim makes (his) complaint	269
The seventh victim makes (his) complaint	271
The king punishes the tyrannical vazīr	273
The passing of Bahrām from the transitory temple by the decree of the All-wise King	275
Words in Conclusion	284



INTRODUCTION

NIZĀMĪ was born about 1141 at Ganja (Elizabethpol) in the old province of Arrān (now part of Russian Transcaucasia). To this place his father, a Sunnī, had come to live from the district of Tafrish, a dependency of Qum in Jibāl, led probably by the feuds which prevailed between the Shī'ahs and Sunnīs in that district. Ganja was famous for the piety and learning of its inhabitants, who were rigid Sunnīs, and would not permit anyone to settle among them who differed from them in religious views. To this influence, no doubt, Nizāmī owed his early tendency towards asceticism and learning. The former he retained all his life; the latter he deprecates in his later works as of little account to the Šūfī before the knowledge of God, which is gained, not by learning, but by following the Šūfī path under the guidance of a spiritual chief.

His rigid asceticism is attested by, at least, all Persian writers, and by his own words, notably, in the *Sikandar Nāma* and the *Haft Paikar*. In the former he says that by wine, to which he repeatedly alludes, he means the rapture of the knowledge and love of God, and protests vehemently that he never tasted wine in his life.

He never, as other poets, frequented the courts of kings, but was sought out by them, and wrote some of his poems at their invitation. Dr. William Bacher's assumption that at the age of 40 he adopted quite a tolerant attitude towards human nature and a moderate indulgence of the senses is based upon a complete misapprehension of a passage in Nizāmī's first work, the *Makhzanu 'l-Asrār*, "the Treasure-house of Secrets," in which he conceives the word *dil*, "heart," to be used by the poet in the

sense of a generous expansion of heart and a jovial outlook upon things mundane, whereas it should undoubtedly be taken in the usual Šūfī and Neo-Platonic sense of the place, when purified, of the manifestation of the Deity, the perfect Šūfī being called *ṣāhib-dīl*, "the master of heart." We have only to turn to the admirably lucid expositions of Jāmī in the *Tuḥ-fatu 'l-Aḥrār* for any light which the more subtle language of Nizāmī may seem to some to require in such particulars. The misconception alluded to is due in part to a misapprehension of the expression *rāh-zanān-ī ḥavās*, which means "those bandits, the senses", and not *Sinnentöter*, "killers of the senses"; i.e., enemies to moderate sensual indulgence! That he was by no means, however, a man of morose temperament is evident from the touches of humour we find in the *Haft Paikar*. And *à propos* of this, Jāmī in the *Bahāristān* remarks that the Believer is cheerful; the Infidel it is who is gloomy and morose.

The uninitiated may perhaps wonder why an accomplished Šūfī poet should appear to be lamenting the darkness of doubt, and urging himself to give up negligence and the senses, and to strive after the attainment of the "heart", in order to attain to *ḥaqqu 'l-yaqīn*, the absolute *feeling* of the Truth and identification with It; but the poet is really instructing the neophyte by detailing his own *past* experiences.

By another misapprehension of the sense Dr. Bacher, in common with some others, assumes that the *Makhzanu 'l-Asrār* was written when the poet was 40 years old. Nizāmī really implies that the genius in collaboration with the intellect of one of 40 years' experience should not be trusted, but that the Šūfī aspirant should at once seek a real friend, i.e., the heart, *dīl*, in the Šūfī sense. Nizāmī, too, himself states that his *second* work, *Khusrau and Shīrīn*, was composed in 1175; i.e., when he was 34 years of age. He wrote the *Makhzanu 'l-Asrār* probably in about 1171 or 1172, when he was a little over 30. According to Nizāmī himself *Lailī and Majnūn* was written in 1188; the

Sikandar Nāma in 1191; the *Haft Paikar* in 1198. A second recension of the *Sikandar Nāma* was made, probably, in about 1200.

After an ascetic life, uniformly maintained, and in the later part of which he went into complete retirement from the world, he died in about 1202 at Ganja.

From the statements of the biographers and his own assertions in the *Haft Paikar*, he appears to have made an extensive study of the sciences then known, but an examination of that work will show that his knowledge of geography, at least, was far from accurate. Astronomy (astrology) seems to have been his favourite study, and of this he appears to have had a considerable knowledge. He apparently believed, too, in the influence of the stars, but only as the agents of the pre-ordinances of the Deity.

It may seem strange on the surface that the Author of the *Makhzanu 'l-Asrār* should afterwards have composed only poems apparently exoteric, but closer observation of these poems will show that a sub-current of the mystic doctrine runs through them all. In addition also to our own observations we have the testimony of Jāmī, who in the *Nafahātu 'l-Uns* asserts that all Nizāmī's poems are purely Šūfi, though ostensibly only exoteric stories. Then, too, what are the Odes of Ḥāfiz? On the surface nothing but songs in praise of love, wine, and nature; but in reality expositions, or rather symbolical images of Šūfiism. A close and deep study of the *Haft Paikar*, especially, amongst his other works, will reveal such glints of Šūfi teaching as will convince us that Jāmī's estimate is a true one.

At the same time, it should be added that the subjects of most of Nizāmī's poems were suggested by the prevalent taste of the times, and that though he complied with this so far as the exoteric sense was concerned, he, at the same time, admitted an under-current of Šūfiism, in order to comply with his own predilections and those of the select few.

In excuse for giving an exoteric form to the first poem he wrote after the *Makhzanu 'l-Asrār*, namely *Khusrau and Shīrīn*, he says in that poem :—

Marā chun "Makhzanu 'l-Asrār" ganjī,
Chi bāyad dar havas bi-n'mūd ranjī ?
Va-likin dar jāhān imrūz kas nīst
Ki ūrā bar havas-nāma(h) havas nīst.
 A treasure like the "*Makhzan*" being mine,
 Why to a work on passion's sway incline ?
 Yet still there's no one in the world to-day
 Who lusts not for a work on passion's sway.

The treatment of the *Makhzanu 'l-Asrār* is absolutely original, for though Nizāmī was well acquainted with the *Ḥadiqa* of Sanā'ī, as we see by his allusion to it in a passage in the colophon to his own work—strangely misunderstood, by the way, by Dr. Bacher—the style he uses is quite different. Sanā'ī is perhaps more obscure and subtle even than Rūmī, but Nizāmī uses a mode of expression which is rare, though not unique, among Persian poets, who, though often obscure, are generally what may be called conventionally obscure. Nizāmī, on the other hand, like many European poets, is unconventionally obscure. He employs images and metaphors to which there is no key save in the possession of the poetic sense and of sound judgment. In a poet like Jāmī, a great admirer and imitator of Nizāmī, the style, in spite of its frequent quaint conceits, is so lucid that we can almost anticipate the sense. In Nizāmī we cannot do so, but have to use our best judgment and imagination.

In his later works Nizāmī follows the path of Firdausī, of whom he was a great admirer ; but he by no means follows him servilely ; in all he wrote we see the imprint of his own genius, and a striking originality of thought and expression. In Nizāmī we see Nizāmī and not Firdausī. His thoughts are deeper, his expression is more trenchant, crisp, and epigrammatic,

though perhaps often more studied and artificial, and generally more obscure and subtle. In plain narrative he is equally flowing and perspicuous, whilst in situations requiring exalted imagination and dramatic force he is superior. In fine, he may be considered a greater *creator* than his predecessor.

His nearer adherence to Firdausi's style in the *Sikandar Nāma* may be accounted for by the close similarity of the subjects of that poem to those of the *Shāh Nāma*.

His defects are those common to all Persian poets, who have little skill in delineating character, or in inspiring a sense of the spirit of nature. Each different character is cast in its own conventional mould, and has no individuality, whilst the depicting of nature is also conventional and artificial. Emotional, especially pathetic situations, it is true, are often drawn with great artistic power, but the expression to which they lead in those affected is not convincing. To enter a little more into detail upon these three topics, there is in the delineation of character an almost total absence of the real, whilst the ideal is represented only by a set, conventional form which is far from being a type. The depicting of nature reveals, it is true, the most close and accurate observation, but the images offered are fantastic: they are neither poetic nor scientific, and convey nothing of the spirit of nature such as we see it in Shelley and Wordsworth. Contrast, for example, Nizāmi's description of a garden with Shelley's exquisite lines in the *Sensitive Plant*.

Then, in the expression of the rapture, yearning, and sorrow of the lover, taken at least in an exoteric sense, there is nothing convincing, such as we find it in the impassioned lines of a Shakespeare or a Petrarch. But then, of course, we must remember that the real sense is esoteric, and that a mere symbolic suggestion may be sufficient for the mystic.

The *Haft Paikar* is more immediately connected with Šūfiism than any work of the *Panj Ganj* except the *Makh-*

zanu 'l-Asrār. It depicts, so far as the esoteric sense is concerned, the progress of the Šūfī through the seven Stages, symbolized by the seven colours which were supposed to belong to the spheres of the seven planets. Nizāmī, however, uses a more natural and satisfactory succession than that offered in the Rev. W. H. T. Gairdner's *The Way of a Mohammedan Mystic*, in which the Stages are divided as follows:—

1st *Nafs-i Ammāra*, the Soul Depraved.

2nd *Nafs-i Lavvāma*, the Soul Accusatory.

The two summarized under *Sharī'ah*, the Law.

3rd *Nafs-i Mulhama*, the Soul Inspired.

4th *Nafs-i Muṭma'inna*, the Soul Tranquil.

Summarized under *Tarīqa*, the Way.

5th *Nafs-i Rāzīya*, the Soul God-satisfied.

6th *Nafs-i Marzīya*, the Soul God-satisfying.

Summarized under *Ma'rifa*, the Gnôsis.

7th *Nafs-i Šāfiya va Kāmīla*, the Soul Clarified and Perfect ; which embodies *Haqīqa*, the Truth.

The 1st Stage is referred to the Moon and the First Day ;

The 2nd Stage, to Mercury and the Second Day ;

The 3rd Stage, to Venus and the Third Day ;

The 4th Stage, to the Sun and the Fourth Day ;

The 5th Stage, to Mars and the Fifth Day ;

The 6th Stage, to Jupiter and the Day of Assembly (Friday) ;

The 7th Stage, to Saturn and the Day of Rest (Sabt).

Nizāmī, with more attention to Šūfī thought and the old mythology, enumerates the Stages as follows:—

The 1st, as referable to Saturn and Saturday ;

The 2nd, to the Sun and Sunday ;

The 3rd, to the Moon and Monday ;

The 4th, to Mars and Tuesday ;

The 5th, to Mercury and Wednesday ;

The 6th, to Jupiter and Thursday ;

The 7th, to Venus and Friday.

The sphere of Saturn is black; that of the Sun, yellow; of the Moon, silvery-green; of Mars, red; of Mercury, blue; of Jupiter, sandal-wood coloured; of Venus, white.

Black is naturally associated with the dark veil between the Deity and man in his undisciplined state; white, with the absolute colourlessness of the Deity and his dissociation from all but Himself.

The Stories if closely studied show these and the intermediate Stages of the Ṣūfī aspirant in his progress from the natural state of humanity, *Nāsūt*, to that of *Lāhūt*, in which he is merged in the Deity and is of Him.

It should be observed that as regards the reference of the planets to the Climes, Nizāmī follows an arrangement of his own, and that in this particular authorities differ.

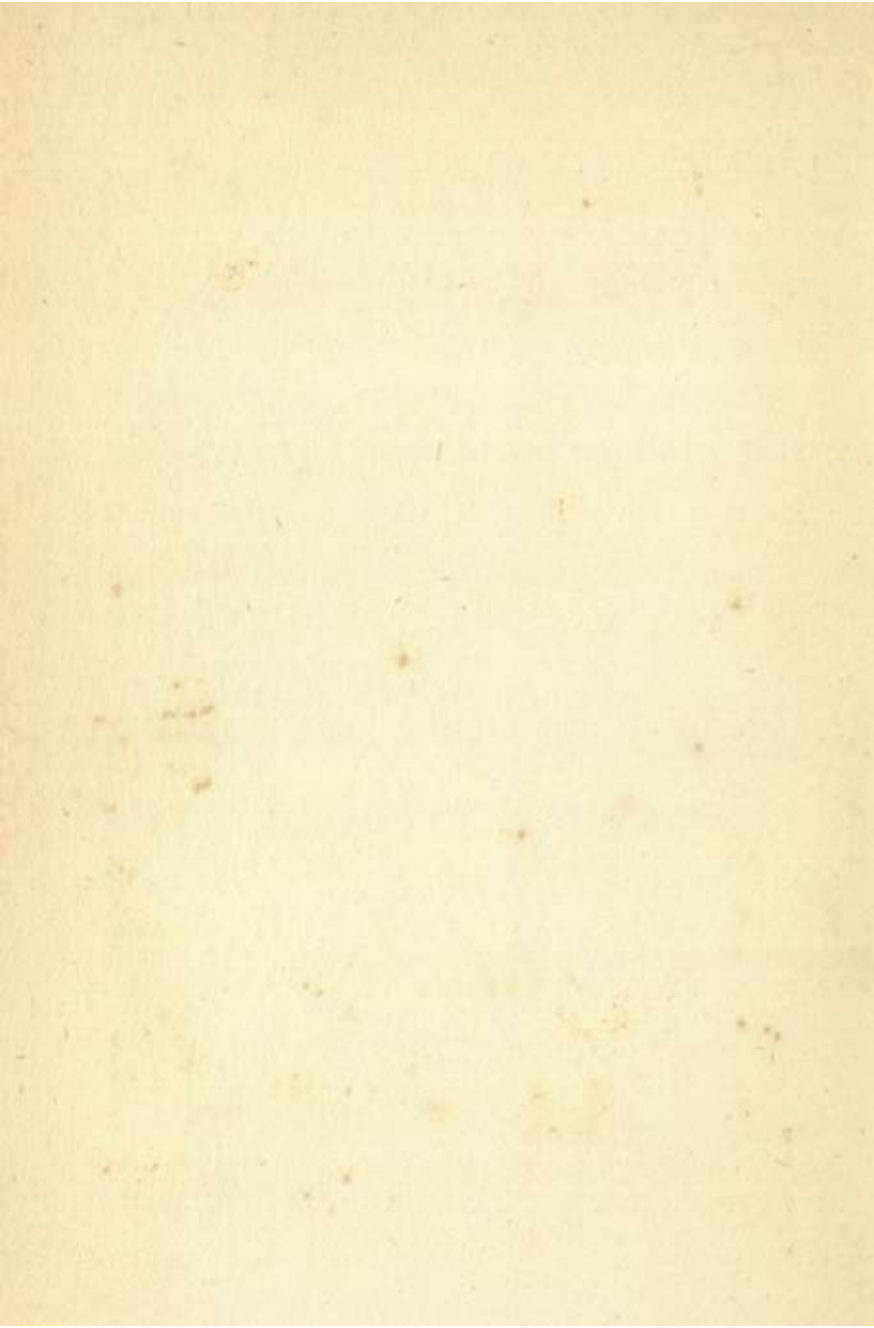
On account of the ostensibly exoteric nature of the work, I have found it possible to translate it into blank verse without departing in any way from the literal sense of the original.

With regard to the Notes, I have endeavoured to elucidate all the linguistic difficulties, and have explained all the historical, geographical, astrological, and other references to the best of my ability.

The press-marks of the India Office MSS. used by me towards the fixing of a text have probably been altered since, but identification should, I think, be easy.

The lithographed texts used are indicated by initials.

The system of transliteration is the same as that employed in my translation of the *Masnavi*.



THE HAFT PAIKAR

(Invocation to God.)

O Thou from whom the universe exists, before whom naught that being has has been !

Beginning of all things when things began, and at the end the End of everything !

O Raiser of the lofty sphere, of stars Illumer, of their meetings Orderer !

Author of (all) the stores of bounteous gifts, of all existent things Creative Power !

Through Thee are well disposed the affairs of all, O All Thyself and Author (too) of all !

Thou art ; and there is nothing like to Thee—those who are wise regard Thee only thus.

To men of insight Thou art manifest, (though) not in form but by Thy giving form.

All beings by (the principle of) life have life, but this Thy Being gives alone (1).

O Maker of the universe from naught, Giver of sustenance and Cherisher !

Thy name, of all names the Beginning, is the first Beginning and the latest End.

First of the First Thou if we reckon back ; Last of the Last, too, at the end of things.

By Thee the being of all (things) is formed ; to Thee is the return of all, to Thee (2).

To Thy sublimity thought has no path, decadence' dust can never touch Thy door.

Thou wast not born, (all) others have been born ; Thou, Thou art God, (all) others are (but) air (3).

The way Thou showest by a single thought ; and dost by one fine point facilitate (4).

But he whose head's unfit to bow in prayer, his door is fastened up by lock on lock.

Thou makest dawn illuminer of night, bird to the day, and food to bird Thou giv'st (5).

Unto the sun and moon Thou hast consigned two (lofty) tents (in colour) white and black (6).

Both day and night are travellers on Thy path, they wear the ring of bondage at Thy court (7).

They do nor good nor ill till Thou command ; no act perform on their authority (8).

Thou hast enkindled in the brain (the light of) intellect, more shining than a lamp.

But yet with all its keenness 'tis (confined) to its own place, 'tis senseless as to Thee (9).

The intellect breaks down (10) upon Thy path ; life passes off in efforts to approach (11).

The soul's a substance, and 'tis in our frame, (but yet) no person knows where is its place ;

Thou art no substance, and Thou hast no place ; how can distraught conjecture reach to Thee ?

Thou art a Guide, there is no guide to Thee ; in every place art Thou, but hast no place (12).

We who are of the seven heavens a part, with Thee are outside, outside of the seven (13).

The Universal Intellect attains to Thee, yet still through awe looks not at Thee (14).

O Thou, whose helpful favour is required (in turn) by shining day and dusky night,

Thou (only) art the Alterer of states in every mode (15), save Thee none alter states.

Until Thou wilt, good or ill is not ; by his own essence no one's being is.

Thou bringest from and giv'st to stone and clay the fire-hued ruby, and the ruby's fire (16).

The world, the sky which round the world revolves, before Thy door cry out (to men), Hold off (17) !

A painter on Thy canvas every one, but all are naught, (all) deeds are done by Thee (18).

How from the stars should good and ill arise, when they are helpless before good and ill (19) ?

If the stars gave good fortune Kai-Qubād would have been born of an astrologer (20).

What man who in the stars is learned finds the way by reckoning to a treasure hid (21) ?

Without an intermediary Thou giv'st treasure to him who knows not seven from five.

All fine particulars which touch the stars, with every subtle point of science known

I've read, and sought the secret of each page ; when Thee I found I washed the pages clean (22).

I saw the faces of all turned to God ; I saw Thee as that God above all (else).

Thou by Whom lives each (soul) where soul there be, Whose oven gives each (loaf) where loaf there be,

Make me by being at Thy door upraised, make me dependent not on people's doors.

Without the means of others give me bread, O Thou Who givest food to all who live.

Since in my youth from Thee and from Thy door I went not to the door of any one,

All to my door did'st Thou (vouchsafe to) send—I did not ask, (but) Thou didst (always) give.

Since I have (now) become old at Thy Court, give me Thy help from that which one should fear (23).

What words (are these) ? these words are ill-conceived ; if Thou art mine the world entire is mine.

Thou canst deliver from the world's affairs bewildered me ; deliver me (I pray).

To whom should I complain ? the Helper, Thou. Accept me, for Thou art He who accepts.

Though many hidden secrets there may be, the secret of no one from Thee is hid (24).

'Tis best that I from Thee my object seek (25) ; 'tis best that I to Thee address my words.

E'en if through Thee this aim I gain not, still with no self-interest I'll accord with Thee.

If I discourse of secrets to the world I meet with scorn, but honour, if to Thee (26).

Since at Thy door Nizāmī has arrived, drive him to no one's door away from Thee.

In lordship give his mind exaltitude by giving him the diadem, content (27) ;

Till at the time the work is brought to light, he be the wearer of a crown though poor (28).

*In praise of the Lord of Envoys, the seal of the Prophets—May
God bless and preserve him !*

The centre of the first encircling line ; the seal of all creation at the end (29) ;

Fresh fruit of garden of the seven old spheres (30) ; of eloquence' pearl-necklace central pearl (31)—

Who is save him of God-assisted mind, Ahmad the Envoy, Prophet of the Lord (32) ?

Sun of the Sphere Divine, and minister of a pure Spiritual Egypt, he (33).

The leader of all leaders he, in truth ; truly deservedly the leader, he.

King of the prophets he by sword and crown—his sword the Law, his crown was the Ascent (34).

Untaught (35), but cause of the first causes, he (36) ; light of the earth, the shadow of God's Throne (37).

King of the holy Law, establisher of the (high) throne of lordship o'er the earth (38).

All beings were a means, the aim was he (39); "the Praised" his name (40), his envoyship is praised.

Of the first rose which Adam pressed was he the purest part, but residue the rest (41);

And (at) the last revolving of the sky the address of the conclusion he will read (42).

His orders and his interdicts are just, since wrong he interdicts and orders right.

And then his pride, not pain, in poverty,—note "poverty" with treasure such as his (43)!

And then that through him brightest day was shade (44),—but shade, what means it with the sun conjoined (45)?

By right divine in kingly power confirmed the strong maintainer of (his) rule was he.

Who rose (in pride), him did he cast down low, but took the hand of him who (lowly) fell.

To those of kindly nature he was kind, but harshly treated evil-natured men.

Here, sword (engaged) with sanguinary rage, there, kindness on mixing salves (intent).

These were (employed) to comfort the distressed; his sword to punish stoney-hearted men (46).

There where they closed the roadway of the Faith, and tied the thong of hatred round their waists,

Behold! to-day, after so many years, all, (willing), lay the thong upon his drum (47).

Although God chose him out of (all) the world, and made the heavens existent for his sake (48),

His eyes, bright with the salve, "*Turned not aside*" (49), a garden alien to this garden own (50).

The blue-clothed sphere's ring-holders in their ears wear rings as slaves (51) for servitude to him (52).

Select in root and branch his four friends formed the four walls of the true Faith's treasure-house (53).

The pure light of his sight, a grace from God—On the creation of him blessings be!

When his (pure) breath poured musk upon the air, fresh dates it scattered from the dry palm-tree.

With soul such that its increase never ends, a body reaching to the sky from earth (54).

This body from that soul possesses life : all are (but) throne, and that is Solomon (55).

His miracles fresh dates to the dry spines ; to foes his fresh dates spines—a wondrous thing (56) !

His nails split for his fingers in two halves the apple of the (full) moon in his fist (57).

Though cutting to the apple danger bring, it splits in two the nails of enemies (58).

(His) blessing the Creator gave to him, for he the chosen was, the Chooser, God.

On Chooser and on chosen blessings more than the rotations of the azure sphere !

In description of the Ascension of his highness the chief of created beings.

When the world could not hold his crown (59) his throne was placed upon the 'Arsh by his Ascent (60).

To raise him from a lowly stage on high came Gabriel to him with (swift) Burāq (61).

He said, Place on the air your earthy feet, in order that the heavens may be your earth (62).

Be for the night of the most sacred house (63), you, to-night guardian of the purest, best (64).

Since I have brought you choicest guardianship, I've brought Burāq to you to be your steed (65).

Mount this Burāq which has the lightning's speed, to-night it is to serve your guardianship (66).

Bring your couch o'er the sphere, you are the moon ; let it pass o'er the stars, you are the king (67).

The six directions from (their) seven roots tear, and the nine spheres take down from (their) supports (68).

Make your steed pass "Simāk" upon the sphere (69), and throw your lasso round the angels' heads (70).

By the locks of your shadow form anew beneath your lofty stage the heavens' locks (71).

Saints (72) are preoccupied with your affairs; angels (73) expectant of your advent too.

The beauties of the Egypt of this tract, as e'en with Joseph erst, have fallen in love (74).

Arise, that they may glance at you, and cut their palms together with the oranges (75).

This is the night of power, the time of prayer: whatever you demand you will obtain (76).

Renew the angels' carpet (77), pitch your tent upon the platform of the Throne, the "Arsh" (78).

To those who move at night give lamp-like blooms (79); be fresh of visage like the garden-flowers (80).

Give to the "Arsh's" eyes light by your light (81); pass o'er and leave afar the carpet's tracts (82).

Assume the crown for you've become the king; rise above all for you've become the head.

Raise up your head to an exalted state, and by an inroad make the two worlds yours (83).

Deliver from the dust (of earth) your path (84), and to the court of Him, Eternal, speed;

So that as meed to you for your approach your standard over both worlds may be borne (85).

After Muḥammad had in secret heard from Gabriel these soul-caressing words,

His intellect made perfect by the words, he put the rings of bondage in his ears (86).

The one, God's agent in revealing truth; the other, intellect's in words and lead (87).

Two agents true custodians of one charge: that, far from demons, this, from demon-men.

That one brought faithfully the message given; this one conceived the secret of the words;

And in the darkest night through that bright lamp was sealed with the impression of his wish (88).

That honeyed message heard, he gave his eyes a promise through the medium of his ears.

With eagerness of heart, with soul which craved, that one unique in beauty briskly rose.

He turned not from obedience to those words, so that he gained proximity to God.

Burāq he mounted like a lightning flash : beneath him Arab steed, in hand a whip.

Into the stirrups when he put his feet, Burāq (89), parader o'er the heights, sprang up.

The wings of peacocks from its feet arose ; above its head a (radiant) throne-like moon (90).

It flew so (quick) that from that heated flight the vultures four behind it shed their plumes (91).

It passed (straight) over whatso'er it saw (92) : the night was spurned, the moon drew in (her) reins (93).

Bewildered at that movement was the sphere (94) ; through such bewilderment (its head) went round (95).

Imagination pondered how to step ; lightning, how from the sheath to draw the sword (96).

The swiftness of the movent intellect, the impulse of the soul to generous deed,

Were lameness when compared with its swift pace ; before such breadth of stride they were constrained (97).

Its course reduced the Pole's career to naught : one moment south, the next 'twas at the north (98).

The fish of that (broad) stream one moment showed the Lancer, at another the Unarmed (99).

When Aḥmad by the dancing of Burāq engaged in crossing this expanse's tracts (100),

He took the road to the world's gate (101), (and then) removed (all) distance from the heavens' sphere (102).

He flew across the stages of the sky, a royal falcon with angelic wings.

He gave the moon in her elliptic course through his endowments verdancy afresh (103).

His hand through silver-working gave a hue (as) from a lead-furnace to Mercury (104).

And from his moon-light brilliancy he drew a veil of mercury o'er Venus fair (105).

Ascending to the throne-room of the sky, he crowned the sun's head with a golden crown (106).

Like to the Khalif of the West in green (107), he left a glowing countenance to Mars (108).

Finding the head of Jupiter in pain from crown to base, he rubbed on sandal-wood (109).

His foot by Saturn's crown kissed, Saturn's flag was planted in the black of ambergris (110).

When (thus) proceeding like the wind of dawn upon a steed, a raging lion (swift),

His comrade from the inroad fell away, Burāq, as well, desisted from its course.

The stage had brought him to a place to which from its (fit) distance Gabriel could go (111).

When Gabriel gave up guidance (112) Aḥmad made a ladder of the lasso, humble prayer.

Beyond the couch of Michael he arose to the watch-tower and trump of Isrāfil (113).

From Michael, Gabriel, (and Isrāfil), flew to the shoulder of 'Azrā'il, (swift) (114).

Though to the "Sidra" his swift course inclined, he left behind both "Sidra" and "Rafraf" (115).

He left his comrades half-way on the road, and went on towards the sea, unconsciousness (116).

All through that ocean drop by drop he passed; passed over, mote by mote, whate'er he saw (117).

The "Arsh's" pillars having reached, he made a ladder of the lasso, humble prayer (118).

He raised his head above the radiant "Arsh" to the divine Arcana's awful stage (119).

When in the risks of stupefaction (120) lost, God's mercy came and took the reins in hand (121).

His distance of "*two bow-lengths*" at that time passed to "*or nearer*" (then) from "*he drew near*" (122).

Beyond his own existence did he step, so that his seeing God was possible (123).

When thousands he had torn of veils of light, his eyes obtained the Light devoid of veil (124).

The Object of his worship seen with truth, he washed his eyes from everything besides (125).

His eyes in no direction rested there whence salutation, left or right, he heard.

Below, above, before, behind, left, right, were one direction and the six were gone (126).

"Direction's" unknown to "directionless": he left "direction" for "Directionless" (127).

When the "Directionless" with fierceness flames, "direction" and the world both take to flight (128).

Until the eyes inveil "direction's" face, the heart's perturbed by anxious thought and care (129).

Nought of the Prophet there save breath was left: there was no person left there, all was God (130).

When from the eyes "direction" is concealed, "that which has no direction" 's clearly seen (131).

How can "direction" compass sight of Him? How can it hold in His encompassing (132)?

Without "direction" when the Prophet saw the One, he heard words from no lips or mouth (133).

He took the special drink and special robe; gained pure devotion through proximity (134).

His cupbearer was knowledge, bliss, his cup (135); nothing of all the rest was left to him.

With humble tribute (then) of countless prayers (136) he came down from the summit of that Goal (137).

That which he brought (138) he lavished on his friends: for sinners' interests made a pious gift.

How long, Nizāmī, worship of the world? Ascend on high,
how long this low estate?

Strive you to gain the everlasting realm, which by the Law of
Islām you will gain.

On the cause of writing the book.

When from the court of Solomon (to me) an intimation secretly
arrived (139),

I took to wings, as bird which spreads its wings, to take my
place at Solomon's (high) gate.

The courier in his intimation signed, On festive night let rise a
crescent-moon (140).

Such that by no one, from its slenderness, it through its veil
of darkness be discerned (141);

So that the play of thought and fantasy may captivate
magicians by its spells (142).

Pour out a lot of pepper on the fire, and make the fierce fire
crackle (as it burns) (143);

The cold and hardened wax (then) in this heat make soft,
that it become of gentle heart (144).

Move your couch quickly from this narrow way; there's been
enough of dancing upon stones (145).

Allow the musky reed to sprinkle drops, so that the breeze
of dawn may be perfumed (146).

Command the breeze to dance on ambergris (147); to scent
with (fragrant) musk the verdure's silk (148).

Bear toil, the time for bearing it is now—the leaves you count
out form the royal stores (149).

Your bearing toil will to a treasure lead; he bears a treasure
off who suffers toil.

Until the grape has first wept bitterly it does not finally
display sweet smiles (150).

No one has marrow seen without a bone; without a bee can
honey e'er be found (151)?

How long a cloud be which no water gives? You have the
oven heated, bake the bread.

Be active, draw the curtain back ; comply, and let the curtained beauty be displayed (152).

When the (king's) envoy sought this aim of me, joy settled down, and grief (at once) arose (153).

I sought out (then) from works both rare and choice whatever might give gladness to the heart.

Whate'er concerned the history of kings—in one work there was choice (of it for me) (154).

(A poet) of keen thought had come before, and versified it all in perfect style (155).

Some ruby dust was left from those cut stones (156), of which each (poet) gleaned some particles.

I, as a jeweller, with those still left shaped such a store (of jewelry) as this ;

So that the wise who can distinguish things might make their choice from the contents of it (157).

That which had been half-said I said (in full) : I bored the pearl (through) which had been half-bored.

But that which I perceived was just and right—I left it even as it was at first.

In such a composition did I strive to add adornment too from alien art (158).

I sought out from the works of famous men—works scattered (here and there) about the world (159)—

From Arabic and older Persian themes in Ṭabaristān and Bukhārā's towns (160) ;

From other scattered treasures too (I sought) each pearl in each concealed receptacle (161).

All of the leaves which fell into my hands I fastened all (together) in a bag.

When from that whole selection had been made united 'neath the blackness of (my) reed (162),

A poem I composed should be approved ; not one to be derided by the keen.

As in the Magian Zand, with seven Brides I've graced the work composed, on this account (163)

That, if the Brides, (adorners) of the sky (164), should once bestow a glance upon my Brides,

Through sharing like adornments and affairs (165) one each of them one each of these should aid.

If seven lines converge, a single point at last falls on the target of the affair (166).

The painter who has ten subservient parts holds to the end of every single thread (167);

(For) if one thread should stray from the (main cord), all the subservient threads would faulty be (168).

If one should not trace out these threads aright, correctness is with me, and leaves me not (169).

I measure all these threads in faultless mode; I ever keep in mind the main design (170).

The thread if single, I should dread its risk, the more so that I've brought unmeasured pearls (171).

You may indeed in countless waters bathe before you come to waters you might drink (172).

A little water cast, a man is born, but water's often cast away and lost (173).

I, shell-like, make pearls with the water (174); sure, a little water I deserve and food (175).

A work more sweet than plates of honey-comb—should not munificence attend to me?

But why think of munificence and work? The thing depends on Fortune, I am naught.

Firdausi's bounty, Maḥmūd's stinginess, on Sagittarius and Scorpio lay (176).

He favoured Asadī who had "Alif" (177), the ascendant and its subject were at one (178).

If from the cloud the shell receives a gift, the cloud finds also in the shell good faith;

For what the cloud disperses through the air the shell constructs into a royal pearl (179).

For this discourse to which I'd honour give (180) I crave support, thus wishing, from the king.

Of standard quality and quantity, so far as 'tis, the cause is such support.

If at the monarch's Court support be (given)—four into four are sixteen, sooth to say (181).

What say I? What these words? when from the cloud my water is, my pearls from Aden are (182).

An apology for the writing of the book.

Not Gabriel, but the genius my pen (183), inscribes upon my page the words which come:

For such a spell which is by genius taught put on new dress, for 'tis the New Year's time (184).

From evil genii keep it so concealed that it be seen by none but Solomon (185).

Seek me from it, for 'tis my essence, know (186). What (else) am I? A piece of skin (still) left (187).

Without the ring's inscription I'm but wax, (wax) free from both the honey and the bee (188).

Till with his ring's inscription Solomon make such form of impression as he will.

Whether the face be red or whether black (189), the monarch's scribe's the painter (of the face) (190).

If no one seek my perfume (still) my musk is store good and sufficient for my silk (191).

In poetry on me it has devolved to give pure gold, not gold with half alloy.

The eloquent (192) who spoke that which was fit became fatigued and fell asleep at last.

I, looper of the knots, the alchemy and bond of travellers to the village am (193).

Of those species of verse in vogue before no one fresh fruit has given more than I (194).

Though wanting in new words I have full skill to express my sense in clear and various terms (195).

The skin without the fruit I think a dream; the fruit without the skin as water take (196).

With all my rare and novel mode of speech, I turn not from the older excellence (197).—

From thus arranging pearls there's no result save with a measure measuring the wind (198).

What is there touching gems of treasured store that I, of gems a weigher, have not weighed (199)?

Though many a special treasure I have oped, to the supremely pure I've found no key (200).

With all the dainties which at dawn descend, in deprecation I am still engaged (201).

Nizāmi, your Messiah is your breath; your Tree of Mary is your learning gained (202).

Since you've become disperser of its dates, you've gained good fortune, be it well with you (203)!

In praise of the king 'Alā'u'd-Dīn (204).

O heart, how long this play of fantasy? This fancy of displaying fantasies?

The fancy of this fancy I will quit: 'tis best my eyes seek not these fantasies.

My aim is four divisions in this range, each one excelling the division, Spring (205):

The first division being praise of God, by whose grace the creation is set up.

The second, on the Prophet a discourse, through whom became this ancient coinage new (206).

The third, prayers for the monarch of the world, (such) prayers as to the mouth being (precious) pearls.

The fourth division, counsel to the king in view of (his) success and victory.

A king to whom the Seven Climes' domains (207) give revenue that's due to sovereign state.

By might and power a shining light of rule, in lordship of the world a miracle.

A king, crown-giver, 'stablisher on thrones, pourer of treasure over crown and throne (208).

Support of sovereignty, 'Alā'u'd-Din, guardian and helper of the time and world.

[Taker of regions, King Qizil Arslān; better than Alp Arslān in crown and throne.]

Strengthened by him the Āq Sunqurs' high race (209); his sire and grandsire glorified through him.

A leader he, this resting-place's sun (210); his rule the sealing of the latest age (211).

A Rustam (212), great, of greatness giver too by the power of his steed to mount the sky.

[The heavens' compeer, lavish as the cloud, in body lion, lion too in name (213).]

When that the lock of being found the key (214), the world came into being from a Gem (215).

He is a world which from its hand gives out at each and every moment countless gems (216).

Through kinship of identity in words his face gives redness to the signature (217).

[Without the warning of his entering in, the world gains honour through his signature (218).]

In shreds the heavens' surface by his strokes (219), the sea's salt ground perspires before his gifts (220).

Both land and sea are under his command; the denizens of both recite his praise.

A king exalted, of so high a throne, that from its loftiness the mind's made small (221).

In greatness equal to the angels, he; in loftiness the equal of the sky.

His name's embellished by "Sublimity" (222), if o'er the sky he rise 'tis only fit.

Though low the sky without sublimity, in this last there is height without the sky (223).

The lightning of his sword burns up the veils upon the bodies of his foes inveiled (224).

His arrow's point in places where it speeds pierces a heart at times, at times a hair.

Conquest has laid its head upon his foot ; the water of his sword
sedition's drowned (225).

His brilliancy excites fire in the mind ; his body scents the air
with ambergris (226).

In strife with him, where lions e'en lose hope (227), his foe's
steed is upon its head, not hoofs (228).

When in his morning draught he spills the blood of grapes,
from frozen water fire he brings (229).

When lance he sharpens for the shock of war, he makes the
day the Resurrection Day (230).

When he to bounty's mine the entrance opes, he gives out
treasure, (and) forgives misdeeds.

Sea-like the king nor grudging is nor false ; his ebb and flow
are in his whip and sword (231).

All that the efforts of his sword draw in he gives, (as some
obtain), by crack of whip (232).

Like Jupiter upon the lofty sky with his steed's hoofs he digs
out Saturn's grave (233).

A lion on a dragon's seldom seen, and a sun which has drawn a
scimitar,

But see the king who in the fight and chase riding a lion burns
the dragon fell (234).

His axe beneath the dragon of his flag splits at a stroke the
dragon as a snake (235).

The closeness of his aim by arrow forked for raging lions widens
out the grave (236).

He wins the game of roughness from the sword (237) ; roughness
like that of bears does he subdue.

A lion-taker, not in drunkenness (238) ; lions he takes by
having dragons' might.

The fore and hind legs of the tearing wolf by loop of lasso
he has pilloried (239).

When fore and hind legs from the wolf he tears the lion's
palsied in forelegs and hind (240).

His bolts, through wolves' fore legs and leopards' hind, restrict
the plain for the wild ass's hoofs (241).

His hunting-ground, through blood which sea-like fumes, the wolf's skin now puts on, and now the pard's (242).

The boar at which he sharply drives his sword flies (quickly) from the wound that he inflicts.

Exerting strength upon the leathern string, to stag he makes the leathern hide a grave (243).

When to the battle-field he goes the heart of rock he breaks as though it were (but) shell.

With poisoned sword he offers such effect as might the sky's destruction of the earth (244).

He at the feast and in the fight is famed : by cup and sword he gives life and he takes.

By reason of his sheen the dusky earth is full of lustre by his sovereign sway.

His inner character as artist's reed has musk in bosom, rubies in its skirt (245).

The realm in every part forms necklaces and perfume from his rubies and his musk (246).

Such wearer of the kingly cap's attire, suffices for a cap from heaven to earth (247).

The bow of such a holder of the earth has the Nine-handled Bow as smallest bolt (248).

Such greatness is involved in his designs that the Great Bear's four stars are (as) his throne (249).

His enemies are like uprooted trees to crucifixes fastened at his door (250).

Our faces, from the sun of his renown, bright as the moon ; his foemen's faces black (251).

What wonder that a gold-shod sun has given rock to the mount and rubies to the mine (252) ?

Subdued by him the jewels of the mine ; the mine of jewels (too) his (humble) slave (253).

His onyx food to mount and sea has given—this, named pearl-strewer, ruby-strewer, that (254).

He guards the law in both Abodes : the law of those of God's Law he administers (255).

God's favour gives him that which is required ; (and) he conveys it to his slaves again.

(Then) since through him the world is prosperous, his portion from the world be happiness !

Of happy omen be each day for him ! and may his rule ne'er suffer from decline !

For ever, pearl by pearl, be ranged a line of sons with favouring aspect of the stars !

Through the bright splendour of two fair-faced dawns (256) like the celestial sun may he be bright !

Of lofty throne two princes, seeking, one, the world, and one, the realm of piety (257).

Farīdūn's learning, intellect, has one (258), the other takes the way of Kai-Khusrau (259).

Adorning crown and throne the power of one (260), Nuṣratu 'd-Dīn Malik Muḥammad Shāh.

The other's name by observation raised unto the sky (261), his name is Aḥmad (twice) (262).

In two forms from a common source there are the species Aḥmad and Muḥammad too (263).

When at these blessed names you look ('tis seen that) in one circle they both make their place (264).

When out of one two things arise, then how between them can one make a difference ?

The one e'er has the key of victory ; the other's famed for conquest of the sky (265).

Conquest's (engaged) in cherishing the one ; the other one is strengthened by the sky (266),

The tripod throne of conquest one has pitched ; the other has as fortune's steed the sky.

Beneath the azure throne (267) by these two (sons) may the eyes of the king be (ever) bright !

Be the course of his rule o'er South and North by these Poles of perfection ordered well (268) !

Good fortune be his prey, his prey be fat ! Better than day his day (269), his night than night (270) !

Veiled by the curtain of his night that one of Ahmad's race
be light of dawn to him (271)!

May the life of Bilqīs be luminous under the shade of Solomon's
control (272)!

As the celestial sires be lavish, he! She, of existence' mothers
be the seal (273)!

His name be Khizr of immortality! Be her equivalence the
Stream of Life (274)!

The shadow of the king, the fount of light, be from that Rose
and Rose-garden not far (275)!

"Asylum of the world" has always been his quality; his
sway endure for aye (276)!

A humble address.

O you, whose crown has Fortune as its slave, and by whose
crown and throne the world's alive,—

To guard you, night is a black sentinel, having the drum,
the moon, attached to him (277).

Like a free-lance, with sword-belt fastened on (278), the dawn
beside your stirrup gently breathes (279).

Of Dilam's crown the wearer, slave to you, from plants beside
your gate has musky scent (280).

The Grecian, day, would Ethiop be like night, if from the
office of "sarhang" dismissed (281).

In every cloth which the sky spreads it has from (the king's)
government two loaves as pay (282).

He whom you pay the least has for his food the planets as a
mouthful on his plate.

The signet-ring of heavenly furtherance upon you puts the
seal of sovereignty (283).

The (lofty) sky, of which the sun's a work, is as the smallest
belt around your waist (284).

The moon, which of the heavenly sphere has made a golden
throne, has made it like your throne (285).

The water of the spring, which is (so) pure, is, like tears,
turbid when compared with you (286).

The ruby 's as a potsherd next your sword (287); the mount before your patience, light of weight (288).

The kings who (now) are (rulers) of the world have (truly) fashioned in their hands a cloud (289);

Except *your* cloud, which is an April cloud, those other clouds are clouds of winter time (290).

They give much pain before they lay a cloth; they take a life before they give a loaf (291).

You summon late ('tis true), but cherish quick the man on whom (your) shadow you may cast (292).

The worth of men of talent he may know who many works of talent has perused.

(But) he who knows not talent from defect,—how should the talented have gain from him?

From your existence (293) sovereignty has rank; on all sides there are writings in your praise.

Your fortune lives for ever in the work of scout to generosity's domains (294).

The splendour which you've given to State and Faith—not such from April has the garden gained.

The world entire is body, Persia, heart,—the writer shames not at this parallel;

For since that land's the heart of (all) the earth—the heart is better than the body, sure (295).

Of these dominions which the rulers have—the best of places to the best accrue.

This parable applies to you, the heart, for your dominion is the heart of realms (296).

You, famed as like Sikandar, king, and Khizr (297), you, whose control through knowledge, justice, shines,—

An iron mirror if Sikandar made, and if by Khizr the Stream of Life was found (298),

Your breast a mirror is of intellect (299); the Stream of Life is (found) within your heart.

Every domain which has a king like you—may God from every evil keep it safe!

From the good fortune which you have (300) you're called the fortune-favoured of the Seven Climes (301).

Through you the Fifth Clime is in prosperous state ; through you the other Six are joyful (too) (302).

By reason of your kindness every land is wishful to be subject to your rule.

Four (previous) kings have had four ornaments ; in this you are a fifth—Be you long-lived !

In Aristotle Alexander had one from whom precious sciences he learnt (303).

The court of Nūshīrvān (304) was heaven, since he had Buzurjmīhr, of the world best gift (305).

Parvīz (306) a Bārbad had, a minstrel famed, (307) who'd play not hundred but a myriad airs.

(And fourth), that king whose name was Malik Shāh (308) had in Nizām (309) a pious (minister).

(But) you, who have a better crown than they, have a Nizāmī, great in eloquence.

O you, through whom Nizāmī has a name, though whom his name's in orderly estate (310),—

Though other rulers, through a vain desire (311), make boast of giving of their treasured store,

They (only) scatter seed in brackish ground, and into blind eyes put collyrium.

To scatter seed in salt and brackish ground no fruit produces saving penitence.

A tree should be implanted in such ground as will bring fruit like that of paradise.

When the cupbearer to the earth gives wine, how can the peasant's name remain (in mind) (312) ?

Save you, who have in justice, learning, too, a sacred shrine, who's generous towards himself (313) ?

Since I've, in truth, been able to infer that those possessed of learning you protect (314) ;

That wily men's deceit you favour not, reject the imposture of satiric rogues (315),

This picture from the eternal studio, *Leo* ascendant, I've attached to you (316).

How fortunate that person who may bring such produce to your house from grain you give (317) !

(Such produce) as, so long as it subsist, may ever open with your name its leaves.

Not (produce) such as in an age or two the lofty sphere may cancel with a pen (318).

Now, in the cycle of seven thousand, work so perfect in Seven Pictures I've prepared (319) :

Its sweetness is to brighten up your soul—may it agree ! enjoy it, 'tis your food.

To fashion it I've cared with endless zeal, and made it then devote itself to you.

Upraised the skies by kinship to the king, akin to angels as the sky his mind !

How can I reach the sky ? I'm of the earth. How can I reach the angels ? I'm a man.

By using this (sweet) sugar-reed I wished out of earth's blackness to make verdure grow (320) ;

To make sweetmeats (to take) upon the road, that I might offer sweetmeats to your feast.

If to strew sugar I'm not privileged, I'm by my vigils the king's guard (at least).

The king's a sun illumining the world ; my eyes like fountains of water have become (321).

Although the sun on water may be cast, water cannot be cast upon the sun.

If eyes agree not with the fount (of light), (still) with its image they may fancies raise (322).

What does not in the monarch's store exist except this coin, fresh come from the road (323) ?

Give it some power by your horse's hoofs, that by your means its rank may be upraised (324).

The mountain-field whose cupbearer's the cloud, cares not the water of the well to drink (325).

The field (high) o'er whose head the cloud shall pass—how should it not drink water from the well (326) ?

I, who require the water from that hand (327), have to (all) other waters closed my mouth.

'Tis injuring the pearl if I appraise ; I'll let it e'en be put before the king.

If you, as " Zuhra ", hear my newest song, as the new moon you'll make me pointed out (328).

But if you think the picture's very small—the wind has borne off many such a flower (329).

(Long) life be yours, for justice and the Faith are yours ; God give you that, for you have these.

Whate'er is to your state agreeable—may that thing (ever) keep good faith with you !

And all that from your favour falls afar (330)—from you and your dominion be it far !

As long as in the sky the sun may shine, your friend be prosperous, your foe be blind !

Your foes so (placed), that, with afflicted heart, they beat their heads with stone, stone with their heads !

(Of all) you have precedence, may you have than all more learning (too), and longer life !

In every circumstance decadence' hand be distant from the frontiers of your state !

On the excellence of speech. Counsel to the people.

That which is new and also old is speech, and on this speech some speech is (to be used).

In all creation the creatress " Be " no child has brought forth lovelier than speech (331).

Beware ! say not the eloquent are dead ; they've sunk their heads beneath the stream of words ;

Speak but the name of anyone you will ; like fish he raises from the stream his head (332).

Speech, faultless like the spirit, is the guard of the (rich) treasure-house of the unknown (333).

It knows the story which has not been heard ; it reads the book which has not (yet) been writ (334).

Of everything which God has made exist—consider what remains of it save speech (335).

The lasting monument of man is speech ; those other (things) are all (but empty) air (336).

To mineral and vegetable (look), to animal and intellectual,

Consider what that is existent here that may to all eternity exist (337).

Whoever knows his being as it is, exalted by existence is for aye (338).

He who knows not the fashion of his make must pass, (but) he is permanent who does (339).

See what it is that has this knowledge (then) (340), (for) that which has it is the permanent (341).

When you know well yourself you will not die, though (seemingly) at first you pass away (342).

But those who of existence nothing know, come in at this door, and pass out at that (343).

The window kept from dust, the door from smoke,—what gain, if no one look upon the sun (344) ?

All people with their clay (345) are satisfied, (and) no one (seeks to) cultivate his heart.

All are astute in pleas and vain excuse (346), not anyone will say, My curds are sour (347).

With but a pittance the mature (in mind) to naught except contentment bow their heads (348).

The man of riches should be provident—so should he be, since riches may decrease (349).

The man of substance is exposed to risk—the guard is wanted, thieves are on the road.

The China merchant, who has loaded musk, stores in a guarded place his musk and gum (350).

The hoopoo's wings beneath the eagle's wings excel in swiftness (those of other) birds (351).

The famous from mishap are not secure (352), the business of the ignorant is safe.

The sharp, sagacious bird in search of food finds both its feet entangled in the net (353).

Where'er there's one as gluttonous as earth, he from the earth eats (but) a stomachful (354).

With all this grasp and eating, in this store one grain is not diminished at the end (355).

From it whate'er you take out grain by grain, even do you successively restore.

When like the candle you must have a crown, more tears than laughter you must have (from it) (356).

The hills and sea, which rubies have and pearls, have little laughter, but abundant tears (357).

All have a helper hidden (from their view) : it is a friend, and one who is attached (358) :

(And) that from which help comes is intellect—if intellect you have you have all (else).

He who to intellect can not be just, has a fiend's nature with a human form.

The wise are angels though entitled men (359), and wisdom is indeed a wondrous thing.

In past eternity did they prepare that which should be (360), our toil to-day is vain.

Still work, since by its nature work in hell is better (far) than idleness in heaven (361).

Yet he who is engrossed in his own work, is bad if he to others be not good (362).

Malevolence towards other men brings ill upon the man who is malevolent (363).

That lofty mind which is benevolent—to it benevolence brings nought but good.

Live so that should you suffer a mishap, you may at least not suffer taunts from foes (364) :—

One, weeping as at ills which have prevailed (365) ; one, laughing as at merited return.

Although no one indeed may take your hand (366) ; though no one at your tomb (with grief) may die,

'Tis better pity in his heart should be than that he should be joyful at your grief (367).

Do not eat bread before (the poor) who fast ; (but) if you eat, let all sit at your tray.

Weigh not much gold before the destitute, that like a snake they writhe not near the hoard (368).

Though the wind be a breeze of New Year's day, 'tis best you light no lamp before the breeze (369).

Man for the sake of eating has not life, for intellect and reason is it given.

(Even) a dog is nobler than the man who keeps his eyes fixed like an ass on food (370).

Strive earnestly to be of use to all, that you by service may adorn the world.

'Tis best to have good nature like the rose, that one may be sweet-scented in the world.

Perchance you've heard what once a wise man said : Who goes to sleep good-humoured has good dreams (371).

If good one's nature at the time of birth, so is one's nature at the time of death (372).

But he who is with evil nature born, (e'en) with (a nature of) ill aspect dies (373).

Practise not harshness, the harsh earth has killed like you a hundred for a loaf of bread (374).

«See) what a work it is to till the ground ! Abject (enough) the worker of the ground (375) !

If any ask, (How is it) knowledge pure from man arises, and from earth the man ?

Say, Roses give rose-water, thorns the rose ; the snake-stone antidote, the snake the stone (376).

Exchange not salutations with the world (377) : pitch not your tent within a dragon's mouth (378).

Friendship you should not from a dragon seek ; a man-devourer is the dragon, sure (379).

A dog if he assume the darvish robe will ne'er forget his native savag'ry (380).

A disagreement happens amongst friends ; (their) enemies together then agree.

They crawl all over black and white like flies, and dye each colour with the other's hue (381).

From all these highwaymen best keep aloof (382), (and) tear away this wallet of four ties (383).

In such an age when pious men are base ; Josephs, (fierce) wolves, ascetics, drunkards too (384),

Life cannot be preserved save by two things : ill deeds and the approval of ill deeds.

May God permit not that the slaves of God should put such fetters on their legs as these !

That they should thus stir up a fire for hell (385), should seek for naphtha, and pour talc away (386) !

Rise, let us cast sedition under foot, and the conditions of subjection meet (387) !

How long (this) begging for a grain of gold ? How long dependence on the skies and earth (388) ?

See the wind tear from the anemone its dress for granules of false, blood-stained gold (389) !

Whereas the wormwood, being moneyless, retains its form untortured by the wind (390).

As white clouds, bear no treasure on your head (391), place on the treasure, as the sun, your foot (392) ;

So that the earth, all moistened by the cloud (393), may by your kisses turn to (burnished) gold (394).

Pour out upon the sun a purse of gold, and in the fiery ruby plant a stone (395).

Your eyes by gold are bright, and (this) is bad, (since) the world's eyes by wisdom are made bright.

Gold is two letters, unconnected each ; how long boast of this worthless, scattered thing (396) ?

Let not your heart, like earth, be filled with gold, so that you be not scattered e'en like gold (397).

All pictures which have breast-plates made of gold have tunics made of *lapis lazuli* (398).

Each balance which devotes itself to gold suffers from stoning at a thousand doors (399).

Assume that you've collected with some pain of lawful or unlawful gain some "dāngs" (400);

(That then) one reckless comes (and) bears them off—the waster living, the collector dead (401).

Collecting (thus) with pain and fear is not collecting silver, but adoring gold (402).

How can the thirsty pleasure in the road? 'Tis digging wells to fall into the same (403).

Gold, if it be enjoyed, enhances joy (404); when hoarded it induces pain and fear.

The folly see, that for a (worthless) stone (405) in strife and battle friend opposes friend!

'Tis best that from that ruin you withdraw from which you've pain and terror for your life (406).

The world's the house of dīvs, (then) hasten you, that you be not of ruined house like dīvs (407).

The house of demons is a demon's house, although it be a palace fit for kings.

How long would you, as porter, bear the world, (and) hide your load of gold within the earth (408)?

Though what you gather might three porters load, you'll bear away but the four porters' house (409).

The earth and air which are your foes are these: the unfriendly earth, the air without "alif" (410).

The branch which to the date-palm pays no toll (411) 'tis best to make a rolling-pin for paste (412).

To cure the pain of him whose stomach's leer some "tutmāj"-strips excel rose-petals far (413).

Better extract your teeth than over-eat, that as a pearl of price (414) you be esteemed.

(See how) the comb which has a thousand teeth has thence a hand in every person's beard (415).

Before the antidote the world may give, a thousand draughts of poison must be drunk (416).

Beside the doorway of this butcher's shop you will not find a portion without heart (417).

A hundred hearts are torn on every side ere any good condition may accrue.

The necks of many thousand chiefs are broke before the neck of one escape the sky (418).

The foot of one upon a treasure hits, another gains a scrap (of gold) with toil (419).

Affairs when not to any person's wish—frustration's better than obtaining it (420).

Every desire which late in life (you've) gained felicitates (you) on a life prolonged.

'Tis best the long-lived gain their wishes late ; life's business in perfection's perfected (421).

The ruby which takes long to come lasts long ; the anemone soon comes, and quickly goes.

How long light up the assembly like a lamp ; make all you can of self, and burn yourself (422) ?

Flee from this bestial den away, and take your head out of this jar of crockery (423).

Cut from above this seven-rooted tree ; and draw off from your foot this four-nailed shoe (424).

From such a well, mat-covered, which is dead as any stone or mat (come) pass away (425).

As lightning, living die, that you may smile : life sacrificed is better than good health (426).

If you're an aspirant such as you're thought, pursue the road will bring you name of " pīr " (427).

Be no disciple aspirationless ; do not be weak of faith in trust in God (428).

I, solver of a hundred knotty points, am village-chief, but in the village not (429).

If from the road a guest should chance to come, who will there be to set a tray for him (430) ?

Intelligence discerns what I now say, and what I aim at in this hint thrown out (431).

At destitution I am little vexed; of him who's destitute is my complaint (432).

This Ethiopia likes not Turkish wares; hence it will have not palatable curds (433).

Whilst in this furnace which one's nature ripens as grape unripe I still was somewhat raw (434),

Fortune made use of me as grape unripe, made of me verjuice-tutty for the sight (435).

Since I have reached the state of the ripe grape, I've suffered often from the stings of wasps (436).

The wine which is a spiritual draught for earth—is not the grape worth more than this (437)?

I follow up the path they know of me (438); hence frozen water I am called by them (439).

Water when it is frozen, as they say, is not a fount of water, but of gold (440).

They err, the frozen water's silver, sure, (for) ice indeed bears witness (to this fact) (441).

(Say) how can silver have the rank of gold? There is a difference 'twixt moon and sun (442).

Take "yā" away and silver's copper-like, and still more (like it) when it is reversed (443).

My iron which is (all) with gold inlaid in composition—see its silvery work (444)!

I'm like an iron-seller dressed in gold, because for silver I (can) iron sell (445).

Woe to the goldsmith when the reckoning comes whose gold is not worth silver when assayed (446).

This fraud that's practised by the world seems hard, that fortune comes from luck and not from worth.

That keen (assayer) who is skilled in coin has, as a rule, not half a grain (of gold).

Whilst he who cotton cannot tell from flax, and thinks "āsmān" and "rismān" are the same (447)—

His store-house with fine linen is replete, boxfuls of gold, and many maunds of silk (448).

Since such the work of jewels and of coin, why should one fear if they refrain from work (449) ?

How long through such a ruin shall I vex ? How long into a ewer draw a sun (450) ?

All voices rise up from the vestibule ; some day, may be, my voice too will arise (451).

Some others too, as I, have told this tale ; have gone to sleep while still engaged in it (452).

'Tis due from me that I should grasp the affair, if sleep come not upon me like the rest (453).

The traveller should for the road prepare, and be not slow to keep from peril's tracts (454).

I'm going, but the ass does not arrive ; I scarce can think I'm really soon to go (455).

Of my departing I shall be aware when my retreat is outside of the door (456).

How long devoid of knowledge should I speak ? How long (essay to) string pearls with closed eyes (457) ?

Be utterly forgetful of your eyes ; commune with the divine, and silence keep (458) ;

That you may know that (in) whate'er you know you are in error quite, or you mis-read (459).

Throw spade away, a torrent's dug the road : how many are the diggings of the sky (460) !

The sky's spade of the earth has made a pit ; the earth regards not such a spade (as yours).

Consider when you first came (to the world) what you possessed of that which now you have—

You'll take from these two passes of dispute that which you brought with you on (that) first day (461).

With debts around your neck to sea and mount, how can you with the heavens hope to dance (462) ?

Strive hard to pay back all the debts you owe, that with a bare-backed steed you may remain (463).

When of the world's store not a grain you have, go to what place you please in (all) the world (464).

All your possessions you must first throw down before your crown is lowered from your throne (465).

It soon may be that many beauteous flowers fall through the dust of envy to the earth (466).

I who have like the rose cast arms away, have also from the thorn of envy fled (467),

That when my envy wears the darvish-robe, talc may be scattered on my body's fire (468).

Thus can one (only) till the time of death complete the journey through this place of risk (469).

When I've departed from this ancient inn (470), say to the sky (then), Do whate'er you wish.

How long Nizāmī will you be in bonds? Arise and speak out with uplifted voice (471).

Give to the Unity Divine your soul, that you may gain eternal happiness.

The students of the college of God's work, when they have learnt the lesson of discourse;

Made theory the guard of practice too, and solved the secret of existing things—

Each to a sleeping-place has swept the path, and when the time of sleep has come has slept (472).

Counsel to his son Muḥammad.

My son, I bid you earnestly take care that you be wakeful—I have gone to sleep (473).

Since of the Eternal Garden you've a rose (474), and by the name Muḥammad you are sealed (475)—

Since you're Muḥammad through a happy fate, sound loud the drum of lauded qualities (476).

Let your coin bear the impression of good fame—by loftiness you reach the lofty sky—

So that I in the place where I'm confined may be upraised by your exaltitude.

Seek company which from its good repute may give you (at the last) a happy end.

A friend whose breath is bad is better far than one who, speaking, (only) nonsense talks.

The vice of one associate is enough to give a bad name to a hundred men.

When one crude beast of prey into the snare falls, after it a hundred others fall.

The swallowing of coin by one who's poor tears many stomachs on the pilgrims' road (477).

On such a road (then) sleep not like the old; withdraw your skirt from those who seize the weak (478);

So that in this malignly-moving hall you be not gulled like women, you a man (479).

See not the horse's dancing with the thought, How good its paces! See how hard the road (480).

If o'er this road you fly like falcon white (481), keep like the sun your eyes upon the road (482).

The more so that a road 'tis for the chase—the sky has bow and arrow (for the prey) (483).

Although your iron be of temper fine, the road is stone, and lodestone is that stone (484).

Bind not upon this beast a load so great that it may fail to mount this steep ascent (485).

When in a strait induced by two-hued time, let for your heart the road be wide, not strait (486).

Many a knot is key to what is hid; in many a hardship there is ease contained.

How many a dream which fills the heart with gloom is really gladness when interpreted (487).

Although the shaft of sorrow pierce the heart, for such day patience is a coat of mail.

Maintain your promises and faith with God, and keep your heart by other ties unvexed.

When you break not your promises to God, I promise you'll escape from this and that (488).

Take not apart the good pearl from the string (489) ; from him who is of evil nature flee.

An evil nature acts consistently : have you not heard that *Nature does not err* (490) ?

The evil-natured man keeps faith with none ; the erring nature does not fail to err (491).

The scorpion since it is by nature bad—to let it live's a fault, to kill it, good.

Seek knowledge, for through knowledge you effect that doors to you be opened and not closed (492).

He who shames not at learning can draw forth pearls from the water, rubies from the rock.

Whilst he to whom no knowledge is assigned—that person (you will find) ashamed to learn (493).

How many, keen of mind, in effort slack, sell pottery from lack of pearls (to sell) !

How many a dullard, through his being taught, becomes the chief judge of the Seven Climes (494) !

The (prey) half-eaten of the hunting dogs is but through knowledge taught (us) lawful food (495).

By knowledge since a dog may grow upright (496), 'tis like a man an angel may become.

Like Khizr (497) know yourself, that you may, too, drink as (that prophet) of the Stream of Life (498).

Life's Water is not that of living things ; 'tis soul with reason, reason 'tis with soul (499).

The reason with the soul's a single gift ; the soul with reason's that which lives for aye (500).

The product of the two is only one, in which, there is no doubt, you have these two (501).

Until from these two one be reached say not to any one that he is any one (502).

When you have found that one (then) lose the two (503) ; place your foot on the head of the two worlds (504).

Abandon three, this sums up piety ; two also leave, the jurist's judgment this (505).

(Come) grasp the end of one thread like a man ; abandon two, and make three be (but) one (506).

Till from belief in three you're safe you'll not bear o'er the sky the ball of Unity (507).

When to these two you're lost no fables tell ; and seek no medium when you've found that One (508).

So long as we may have this capital, whate'er's outside of this is (vain) desire (509).

Whilst youth and healthful state (to us) remain, the means are found of gaining every wish.

When the straight cypress falls off in decay, where (then) can any remedy be gained (510) ?

You, with youth's freshness, who possess the world, pursue the path now which you can (pursue).

Rose-like, gird on religion's path your loins, that like the lofty cypress you may rise.

I who, rattan-like, have no freshness left—my tulips yellow grown, my violets white (511)—

Through lack of strength no longer have the power to wear a crown or gird my loins to serve (512).

I used to do some service men might do, (but) truly I'm not now the man I was.

Fortune has seized and bound me in this mode ; such (rule and) custom are in Fortune (seen).

My wings were broken e'en before I fell ; how is my state (then now) that I have fallen !

If in the little man of ugly face pock-marks break out, how will it be (with him) (513) ?

Though from a shadow gains my genius power (514), my canopy's in my accomplishments (515).

That person has no shadow in the world who before (men's) a lamb, a wolf behind.

I see no one before me who is not a friend before me, (and) a foe behind (516).

A few crude persons being (my sole) aids, to whom with safety can I turn my face ?

Though my youth has departed from the world, what can I do, still youthful is my greed ?

The more in years an aged man becomes, the greedier becomes his greediness.

My coin has this impression not alone—this stigma's on the coin of every one (517).

O You, my heart's Physician, keep my clay from bowing low at any person's feet.

How long (shall) darkness (last still) ? Give me light ! Since You have broken, give the remedy (518).

(And) that through which my heart is in distress make easy, for this easy is to You (519).

My neck is freed from cords ; I will not bear that it be galled 'neath any person's load.

I, who've become contented with my grain, am, like the oyster, lord in my own house.

'Tis best that lordship, too, my comrade be ; what business, (pray), of mine is servitude ?

The lion gains an honourable grade, since he disdains the yoke of servitude.

From your own tray 'tis better to give bread than to eat "halvā" from the mean man's tray (520).

Since a sharp dagger has been drawn by dawn (521), how long, Nizāmī, will you sleep ? Arise !

Do miners' work, and vex not at your toil : open to men the door of hidden stores (522).

Treats of the birth of Bahrām.

He who the pearls strings of the treasury of secrets (523) thus displays the store of pearls :

The heavens have a balance with two scales—in one are stones, and in the other pearls.

(And) from this balance the two-coloured world (524) at times obtains the pearls, at times the stones.

The loins of kings produce the same effect : they give as offspring either stones or pearls.

At times a stone comes from a pearl, at times a ruby from an amber-coloured (stone) (525).

As stone and pearl in their respective fame, so were (King) Yazdijard (526) and King Bahrām.

One struck, the other cherished—strange indeed! It is as rock with ruby, spines with dates (527).

To him whom one had wounded and distressed the other gave a remedy and gifts (528).

When first the dawn of Bahrām, (luminous), carried ill-fame off from the gloomy night (529),

The heaters of the kiln of alchemy sublime (530), those learned in the moon and sun,

Expected that the scales in which they weighed the sky would give but silver half-alloyed (531).

They found indeed in them the purest gold: pearls from the sea came, jewels from the rock (532).

They found, indeed, with promise of success in greatness and in world-illuminating:

Pisces ascendant, Jupiter in it, Venus, like ruby joined with ruby, too (533).

The moon with *Taurus*, Mercury conjoined with *Gemini*, Mars' apogee in *Leo*.

Saturn in strength (too) through *Aquarius*, giving to foes the measuring of the wind.

The tail of *Draco* (too) towards Saturn turned, and the sun fallen into *Aries*.

As Jupiter each star (too) witnessing in favour of its own auspiciousness.

When Bahrām (most) auspiciously was born with such a horoscope as I've described,

His father, Yazdijard, whose thoughts were crude, used riper thought, and studying his own,

Saw all matured by him as immature—seed of injustice, work of evil end.

In twenty years before that circumstance some children he had had, but none had lived.

The close observers of the sky ordained that that fair-faced successor (of the king)

Should be from Persia to the Arabs borne, that he amongst the Arabs should be reared ;

In hope that from that place he'd fortune gain—From some place every one to honour comes—

In hope *that* region might bring state to him—although, indeed, 'tis said, "*Regions are states*" (534).

His sire loved rather to preserve his life than keep him as the object of his love (535).

Far from his lands he pitched a tent for him in Yaman's (broad) domains Canopus-like (536).

He summoned Nu'mān (537), and the anemone of ruby on the garden he bestowed (538);

That when Nu'mān strewed flowers, and that shoot grew a Nu'mānian anemone (539),

(Nu'mān) might clothe it with the kingly traits, and inculcate the rules of sovereignty.

He took him from the litter of the king, and made his breast a litter for the moon (540).

He held in greater honour than his eyes a fount (of light) more famous than the sun.

When four years passed away Bahrām became a crafty onager, a lion bold.

King Nu'mān represented to his son (541) : O son, my mind is anxious and disturbed ;

Because this air is dry, the land is hot, whilst delicate and tender is the prince.

His place of nurture should be one whose head (towering) from earth may touch upon the sky ;

That, fostered by the north breeze, on that height he may develop (then) his wings and plumes (542);

That he may have his dwelling in fine air, and (thus) get life-prolonging sleep and rest ;

His constitution's leaven unimpaired by vapours and the dryness of the land.

Then Munzir went together with his sire, girding his loins to seek for such (a place) (543).

He sought a spacious place, a lofty fort (544), exempt from heat, and free from noxiousness.

Such castle (545) in those regions was not found ; and those which were did not (quite) suit their aim.

They sought for masters of the (building) art, prepared the ground too for the work in hand.

Whoe'er proposed to carry out that aim—the plan that he proposed was not approved.

Until at last true tidings reached Nu'mān that such an artist as would meet his views

Was one most famous from the land of Rūm (546), a cunning man who'd turn stone into wax (547).

One quick and dexterous, skilled in finest work ; one of the race of Sām (548), his name Simnār.

All lands had witnessed his supremacy, and by all eyes (too) it had been approved.

In Egypt and in Syria he had built buildings not few, each perfect of its kind.

Although a builder, as all knew, he was of thousand ornamentists master too (549).

The Grecians were the Hindūs (550) of his art ; the Chinese chippings of his chisel gleaned.

With judgment and discernment joined to this the stars he'd studied, taken altitudes.

His glance had spun a web across the sky from out the astrolabian spider's mouth (551).

Like Roman Pliny (552) he had judgment keen, formed tables, and solved talismans as well (553).

Acquainted with the veiled ones of the sky, the moon's night raids, the sun's hostility (554).

The ordering of this business might be found in him, he (only) such a robe could weave.

With clay so (grand) a dome would he construct that it would snatch lamps from the stars away.

When Nu'mān's heart in that desire and quest grew ardent
from the fire of (famed) Simnār (555),

He sent, and from that country summoned him : enticed him
e'en by Grecian wiles from Greece.

When Simnār came to Nu'mān, Nu'mān's wish for the affair
increased from one to seven.

He asked him to accomplish the design, and then prepared all
needed for his work (556).

All instruments and gear that were required for such a dome
were fittingly prepared.

The worker's hands then iron-like became (557) ; for years he
worked upon the edifice ;

Till finally with golden-fingered hand he made of clay (558) and
stone a silver house.

A citadel whose towers reached the moon ; the cynosure of
all, both white and black.

A house in ornament and gilding rich ; fire-hued, adorned
as Simnār could adorn.

A sphere with legs drawn under restfully whilst the nine
spheres flew round it (in their course) (559).

A pole formed after those of south and north (560) ; the Zeuxian
work of countless fantasies (561).

The sight of it as sleep to the fatigued ; its deckings water to
the thirsty soul.

If on it light was scattered by the sun, the ḥūrī with her head-
dress hid her eyes (562).

In comfort 'twas like paradise, within ; and outside, in adorn-
ment like the sky.

Its roof from glue and milk rubbed on had gained the power
of reflection mirror-like (563).

For more or less time (564) in a day and night it took (in turn)
three colours like a bride (565).

From the three-coloured silk which circles round (566) it
gained three hues : blue, yellow, white (in turn).

At dawn (first) from the blue-robed sky it dressed in robes
blue-coloured like the atmosphere.

When from obscurity the sun came forth, its countenance turned yellow like the sun.

When clouds veiled the sun it (then) became in subtile beauty like a silver cloud.

(Wrapped) in the veil of concord with the air, it showed by turns the Greek's and Ethiop's look (567).

When Simnār to an end had brought the work ; more beautiful had made it than was asked,

Its splendour rose above the lofty sky ; the sun from his Khavarnaq splendour stole.

Nu'mān gave him good tidings of reward so great that for its half he had not hoped :

Of which were camel-loads of purest gold, and precious stores of jewels and of musk :

More than could be computed, so that he might be of use, too, at another time—

If you withhold the firewood from the fire, the meat remains uncooked upon the spit (568).

The giving hand, to "dirams" a distress, is usher of the court of noble traits (569).—

The builder (then) who found such kindness (shown) and hopefully heard promises of (wealth),

Said, If before this business I had known of (all) that which the king has promised me,

The adornments of this dome of Chinese work I had made somewhat better in these bounds (570) :

I should have taken still more trouble here, so that the king more treasure might bestow :

I should have built a house whose brilliancy would, whilst it lasted, day to day increase.

Nu'mān replied, Should you receive more pay, could you hereafter build a better (house) ?

He answered, At your wish when I designed (571), I'd make such that this by it would be naught.

'Twould have a hundred hues, this has (but) three ; 'twould be of rubies (572), this is (but) of stone.

This shows itself possessor of one dome (573), but that would, like the sky (574), have seven domes.

The face of Nu'mān fired up at these words; he burnt the store of kind and human thought.—

The monarch is a fire from whose (fierce) light that one is safe who sees it from afar:

In nature rose-bush, which is, when it blooms, roses before you, in your bosom thorns (575).

The king too, (one may say), is like the vine, which does not twist round that which is afar,

But that round which it twists with (seeming) love it tears up root and branch and brings to naught (576).—

Said Nu'mān, If he's left with gold and power, he'll (no doubt) elsewhere build a better house.

(Thus thinking), he gave orders to his slaves to throw him from the roof with no delay.

So that they tore that cypress from the root; they blinded him, and threw him from the fort.—

The worker see—how earth, which blood devours, parted him from the object of his work (577)!

He raised a castle in some years aloft, and fortune threw him from it in a trice.

He made a fire and fell into the smoke; he went late on the roof, and fell down soon.

His falling he foresaw not when he raised that building higher than a hundred ells (578).

If he had been aware of his own tomb (579), three ells he'd not exceeded by a span.

'Tis well to raise the throne-steps not so high that you'd be fractured if you fell from them.—

By that exalted building Nu'mān's name through highness flung (its) lasso round the moon.

The people called him sorcerer supreme; the earth entitled him "Khavarnaq's Lord".

(Some) description of Khavarnaq.

Nu'mān gives up the sovereignty.

Khavarnaq through the glory of Bahrām—when it became so solacing a place (580)

That by the sky 'twas called "earth's cynosure", and "Spring of China" by creation named,—

From hearing news about it, countless men to gaze (upon its splendour) (thither) went.

Whoever saw it uttered (words of) praise, and humbly swept its threshold with his sleeves.

One or another would in flowing verse each point (of beauty) of Khavarnaq show.

O'er Yaman since Canopus bright had shone, nor moon nor sun such worship had received (581).

It was an Aden in pearl-scattering; a Yaman bathed in bright Canopus' rays.

Yaman from its adornments which were famed, became as Iram (582) honoured in the world.

A world-adorned 'twas like *Aries* (583), still more, that Bahrām made it (his) abode.

When Bahrām mounted to the roof of it, Venus to (wish him) joy took up the cup (584).

He saw a palace fashioned like the sky: its sun within it, and its moon without (585).

The sun, within, refulgent beauty showed; the moon, without, a lamp to travellers (586).

The wind was always blowing o'er its head; from cold autumnal breezes (it was) free.

On all sides of the palace looking down, he saw a plain as spacious as the sky.

Sweet water on one side was flowing past; in wholesome purity the Stream of Life (587).

And on another, like the "Sidra-throne" (588), a village lay replete with oil and milk.

The desert (lay) in front, and at the back was meadow-land o'er which the air breathed musk.

(One day) Nu'mān was seated with Bahrām viewing (the prospect) on that royal roof (589).

All round that house of paradise he saw the anemone's red hue, the meadow's green.

The plain entire as Shushtar's tracts (590), a place of mountain partridges (591) and pheasants (too).

He said, What can be lovelier than this? In such a place one cannot but be gay.

At that time his vazīr was close at hand, a just man and a worshipper of Christ.

He said, In truth, to know God's lovelier than anything there is in your domains.

Of that deep knowledge should you be possessed, you would withdraw your heart from (all) this show (592).

(Then) through the kindler of that burning spark was softened Nu'mān's firm and forceful (593) heart.

Since the sky raised its seven (high) fortresses, so strong a crane had never been at work (594).

Nu'mān sprang from his place and rent his robes; he ran down (from the roof) like one distraught.

He sought the village, turned his heart from self, (and) understood his business in a trice (595).

Descended from the palace Nu'mān turned like any lion towards the desert waste.

He gave up thoughts of treasure and of rule:—religion and the world cannot accord.

He took himself away from sovereignty, and vanished from the people like a fay (596).

No person saw him more in his own house—how excellent the great king of his age!

Though Munzir (597) used all promptitude the voice of happy fortune gave him no reply.

He mourned as it was fitting he should mourn, devoting to his sorrow sundry days.

Much grief he felt, had reason too for grief, his house becoming blackened through this smoke (598).

He seeing no escape from throne and crown, assumed the duties of the crown and throne.

Forced back oppression, justice forwarded, and fixed dominion on a solid base (599).

The monarch to the troops and country gave the robe, contentment, with his leadership.

Bahrām he cherished as (his) precious life ; e'en as a father would—nay, better still.

He had a handsome son, by name Nu'mān, who with Bahrām had drunk one nurse's milk.

Through friendship and equality of age (Nu'mān) would not a moment part from him.

They studied from one tablet both as one, and in the same assembly scattered pearls (600).

E'en like the sun and light, they'd never be from one another any day apart.

In that high citadel the prince (Bahrām with every care) was fostered several years.

Except for study he had no desire ; his intellect to knowledge was his guide.

A learned man, a Magian (601), taught (the prince) Persian and Arabic and also Greek.

Munzir, that king majestic and benign (602), as reckoner of the sky had skill unmatched.

The Zodiac's twelve signs, the planets seven, casket by casket, lay disclosed to him (603).

He'd worked, too, at lines geometrical, and countless books like the Mijastī solved (604).

Observer of the water-coloured sky was he (605), the drops he'd measured drop by drop (606).

(Then) he had given his mind the knowledge (too) of the far-seeing secret store-houses (607).

Finding the prince had intellect and sense in learning and in solving mysteries,

He kindly put before him tablet, stile, (and) taught him (then) the secrets of the sky.

All the ideas which (from most) were hid, whether pertaining to the earth or heavens—

He gathered all together one by one, (and) when all had been gathered, taught him (them).

Till Bahrām so improved he knew in full the principles of every science known.

With tables and the astrolabe to guide he would unveil the face of the unknown (608).

When setting up the tablet and the stile he'd loose the knots from secrets of the sky.

When he was skilled in controversial arts he (next) elected to get skilled in arms.

In riding, racing, and in arms, he bore the ball off from the polo-playing sky (609).

When by that grade distinguished (610), he could tear claws from the lion, from the wolf the neck.

Before his skill in piercing with the lance dawn's sword despaired at his pre-excellence (611).

He with his arrow pierced the hardest stone in such wise as (the softest) silks are pierced.

Whene'er he shot his arrow at a mark, upon the mark he scored a felling stroke (612).

When from the thumbstall he discharged the shaft, the bird (in flight) he brought down from the air.

If with his sword he struck at any stone, it turned to water, but of fiery hue (613).

A grain of millet if before his lance,—he'd bear it ring-like by the point away.

His arrows bore off rings from lions' throats (614); his sword the ring loosed from the treasure's lock (615).

And there where skilful archery was shown, (he with) his arrow with a hair would play (616).

He struck, though far away, whate'er he saw, whether en-shadowed, whether in the light.

That which in shooting too he could not see—his luck hit that which it judged well (to hit).

The elephant and lion, hunting flocks, from him, Bahrām, of lions' courage bragged (617).

At times he would attack the elephant, at times play with the raging lion fierce.

In Yaman wheresoever they conversed, they gave to him the name of "Yaman's Star" (618).

The practice of hunting of Bahrām.

When Bahrām's beauty as Canopus bright (all) rawness took away from Yaman's tracts (619),

Through joy and satisfaction Nu'mān's face gained what from bright Canopus leather gains (620).

Nu'mān and Munzīr from his merits were in kindness as a brother and a sire.

Speak not of fatherhood and brotherhood—a servant that, in all things, this, a slave.

The sire to him in giving knowledge kind, the son with him, to grace assemblies, joined (621).

One by imparting knowledge strengthened him, the other took him for delightful rides (622).

Until the riding of Bahrām was such that to the sky from earth his name arose.

His business only drinking and the chase—no other business occupied (his time).

A man to cope with ten "gūr" in the chase—how can a man (indeed) avoid the "gūr" (623) ?

Whene'er his arrow fleeted from the bow, a "gūr's" eye gave it, as a "gūr", an eye (624).

He had a chestnut like the wind in speed, in paces faultless, in its gallop, smooth.

The fairy's foot through its proportions weak ; its gallop broke the hands of hurricanes (625).

A courser fleet, which traversing the road, bore off the ball from sun and lunar disk (626).

'Twas in alliance with the sky's swift course, (and) to the wind it gave a stage's start (627).

Its tail produced the writhings of the snake; its hoofs had dug the "gūr" of many a "gūr" (628).

The prince would ride it on a hunting day; with any other steed he'd naught to do.

When he the onager-hoofed chestnut rode, the onagers around him cried applause.

In galloping it left all steeds behind; it pierced wild asses' haunches with its hoofs (629).

At times when from the tedium of affairs (630) (Bahrām), that mounted lion, saddled it,

The field became (soon) from its shoes a place of pictures, picture upon picture seen (631).

More than the rocks have weight did he spread out hillocks (around) of onagers and deer.

The plain beneath his horse's hoofs became a tomb through all the heaps of onagers.

Upon his chestnut, courser of the hills, through whose swift flight the sky lost currency (632),

The hunting lasso when he took in hand, he captured countless living onagers.

Most of the onagers which (Bahrām) took, by (strength of) arm or lasso did he throw.

If he dashed down a hundred onagers (633), not any less than four years old he killed.

He had forbidden (all) to shed the blood of any one not fully four years old.

He branded (first) its name upon its thigh, and gave it then the freedom of the plain (634).

Out of these branded onagers whoe'er took one alive—out of a thousand one—

When he perceived the monarch's brand on it, he did not seek to do it any harm.

He kissed the place on which it had been marked, and loosened (then) the fastening of its bonds (635).—

I who am branded with the sultan's name, somewhat more joyfully should offer thanks.

By such a king (636) on mountain or on plain the onager when branded brands escapes.—

In such a place of tombs there is no ant not branded by the hand of some harsh act (637).

Bahrām Gūr goes to the chase and kills a lion and an onager.

Upon a day, on Yaman's hunting-ground, in company with brave men of that land (638),

The prince whose name had Bahrām Gūr become, whose Bahrām bore the ball off from the sky (639),

Was breathing in the pleasure of the chase (640)—Munzir preceding, and Nu'mān behind.

Lost in amazement at the majesty his form from head to foot displayed were all.

A cloud of dust rose suddenly afar, such that the sky united with the earth (641).

The monarch of the world urged on his steed, like flowing water towards that dust he rode (642).

A lion, with aggressive claws (643) stretched out, on a wild ass's back and neck he saw.

(So) from above (644) to bring it to the ground the prince took out (his) bow and lay in wait.

Sought from the quiver a sharp-pointed shaft, then put it to the string and drew it back.

The sharp point struck the shoulders of the two, (and) having pierced (them) passed through both the holes (645);

Then to (its) notch 'twas buried in the ground—What profits mail or shield before such shaft?

When from the thumbstall he had sent the shaft, the prince stood holding in (his) hand the bow.

The onager and lion fell and died; the shaft lay in the ground's heart to its plumes.

The Arabs seeing such a shot approved the ruler of the Persians he should be.

Whoever cast his eyes upon that prey kissed (with all reverence) the prince's hand.

From that time forth they called him Lion-strong ; (thenceforth) entitled him King Bahrām Gūr.

When they had reached the town they told the tale in full of onager and lion slain (646).

Munzir gave orders to his ministers that painters should with their materials come,

That they should in Khavarnaq paint in gold the lion crouching on the onager ;

The prince in pose, the arrow to its notch in the earth when he'd shot and pierced the two.

The picture (647) by the painter painted, all who saw it thought the animals were real.

They praised the Almighty Maker of the world upon the hand so mighty of its king.

Bahrām goes to the chase and kills a dragon.

In his celestial dwelling on a day he set his vessel floating over wine (648).

He drank off rapidly some (bowls of) wine, and in (his) drunkenness went towards the plain ;

Prepared his lasso, to bring down the prey, (and) dug out many graves for onagers (649).

From all the onagers he took by force the plain became all covered with their bones.

At last a female onager appeared, and cast disturbance all throughout the world (650).

Its form a spiritual vision seemed, a being bright of face, of forehead wide.

Polished as golden ingot was its back ; its stomach (as) with milk and sugar smeared.

A musky line was drawn from head to tail, and streak on streak was seen from haunch to hoof (651).

In place of horse's housing it was clothed as with a veil of silk of rusty hue.

Its frame bore off the ball from all its kind (652) ; its haunches bore it off from all its frame.

A fire which made the hay its relative ; a ruddy-faced one clad in darvīsh robe (653).

Its leg the Arab's arrow brought to mind (654) ; its ear had drawn a diamond-dagger forth (655).

It had a breast free from the shoulder-mound (656) ; a neck safe from the dagger of the ear (657).

Upon its back the dusky leather strap had left the saddle-pommel 'twixt two roads (658).

Its crupper-slope from the skin's darker part gained that which silver gains from black (opposed) (659).

Its side was full of fat, its neck, of blood (660), in hue this like cornelian, that like pearl.

The blood within its neck had drawn a hide like marvel of Peru upon its frame (661).

Haunches in close companionship with tail ; a neck displaying boldness with its hoofs (662).

Bahrām dashed forward when he saw the "gūr" : after the "gūr" went (swiftly) Bahrām Gūr.

The onager, young, swift of foot, in truth ; the hunter swift as lion in pursuit.

From day's beginning till the (sun's) decline the wild ass ran, the lion at its heels (663).

The king turned not his courser from the "gūr"—how from the "gūr" can reins (indeed) be turned (664) ?

The "gūr" before, the "gūrkhān" (665) on its tracks : the "gūr" and Bahrām Gūr, and naught besides (666).

Until it reached a cave far from the plain (667), by which the foot of man had never passed.

When near upon (his) prey, the hunter saw a dragon lying at the cavern's mouth.

A pitchy mountain full of twists and turns—the mountain naught before that mountain-mass (668).

A fire, in blackness issuing, like smoke which through a chimney raises up its head (669).

Or like a tree devoid of fruit and leaves ; hell's keeper, and a go-between of death.

A cavern's mouth its mouth, (and) in the world with naught but havoc was it occupied.

Sated with the wild ass's foal just ate, 'twas in bold mood to overthrow (its) prey.

When the prince saw the affliction on his road, a dragon (670) he became on seeing one.

Grief for the "gūr" annulled his joy in "gūrs" ; with hand on hip he firmly stood his ground.

He wondered what wild animal it was, in fighting it what plan (he) should (adopt).

The afflicted onager, he had no doubt, had suffered from the dragon grievous wrong ;

And knowing he was just had summoned him to do it justice on the cruel (beast).

He said, To call it dragon and not ant,—such fault would shame me with the onager.

'Tis mine to act with justice, give redress (671) ; for life I have no fear, let be what may !

From his two-headed shafts of poplar white he sought an arrow of the broadest make (672).

He put it to the white-bark=covered bow (673), and for the swarthy dragon lay in wait.

Whilst with wide-opened eyes the dragon (stood), the shaft, two-headed, left the prince's hand.

Its heads were planted on the (dragon's) eyes, and stopped their (power to) look upon the world.

The two heads of the arrow of the prince, sharp-pointed, pierced the swarthy dragon's eyes.

When to such straits the dragon was reduced (674), the prince approached it like a crocodile.

He boldly drove a javelin (675) at its throat, as lion's claws are into wild ass (driven).

The javelin, six-sided, eight fists long (676), the throat and palate of the dragon tore.

A mighty clamour from the dragon rose ; like tree or column on its head it crashed (677).

That awfulness and writhing scared him not—how should the cloud e'er fear the mountain's height (678) ?

Ahriman's (679) head he cut off with his sword—"Tis best one's foe should lose his head, be killed—

He split it open (then) from mouth to tail, (and) in its stomach saw the ass's foal.

He (then) was sure the vengeful onager had summoned him for vengeance (on its foe).

He bent his back (in thanks) to God that he had killed the dragon, not the dragon him.

When he desired to mount his steed and ride back to the plain where onagers were chased,—

Seeing the prince was going, the wild ass (680) came from afar and crept into the cave.

The prince again, to take the onager, found his way through the cavern's narrow mouth.

When he got in with toil and pain, he found a treasure, and grew, as a treasure, bright.

Many large, splendid jars had (there) been placed, which fairy-like their faces veiled from man.

When it had brought the "gürkhān" to the jars, leaving no trace, the "gūr" (then) left the vault (681).

Since to the treasure-lock he'd found a key, and cut the dragon from the treasure-house,

He came out through the cavern's narrow mouth, and sought the road, and to the road a guide.

After a little while the royal guards came up in troops upon the prince's tracks.

When one and all of them had joined the prince, they (all) drew up in (serried) ranks around.

The prince commanded that the servants (there)—(all) those who were both bold and also strong—

Should get into the treasure-house, the cave ; should bear the treasure out and load it up.

Three hundred camels, (all) young Bactrians, (then) moved off loaded with the lawful hoards (682).—

When the prince rates an onager as self (683), and makes a dragon captive to an ant (684),

It follows that at last as his reward they give him safety and a treasure too.—

Then at the castle of Khavarnaq back, drinking and festive, he disposed the hoards.

Ten camel-loads he sent off on the road, a present to his majesty the king (685).

Ten did he give to Munzir and his son, with certain other rare and precious things.

The rest he spent with fearless unconcern, free from examiners (686) and auditor.

So such a treasure as he'd brought to light (687), he dearly got, (and) cheaply did dispose (688).

(Then) Munzir ordered, Let a painter come and once more paint a picture (as before).

The painter came, and took his brush and limned the picture of the dragon and the prince (689).

(And) whatsoe'er Bahrām did of this kind was in Khavarnaq by the painter limned.

Bahrām finds the picture of the Seven (Fair) Faces in Khavarnaq.

The prince one day arriving from the plain, was walking through Khavarnaq gay of mood.

He saw a secret room with fastened door, which by the keeper had been overlooked.

The prince had not set foot within that room, nor had the courtiers or custodians.

He said, Why is this room locked up, and where the keeper of it; where too is the key?

The keeper came (and) gave the prince the key. The prince unlocked the door and saw the room.

A room saw? Nay, a treasure-house (690), through which the gazer's eyes would dealers be in gems.

The pictures of that fine abode of art (691) excelled a hundred Chinese picture-rooms.

They on the walls of that apartment (692) showed all that the finest workmanship could show.

In it were finely painted seven forms, each one connected with a certain Clime :

Fūrak, of India's Rājā (693) daughter, first, in face more lovely than the moon when full.

(Then) Yaghmā-Nāz, the Khāqān's (694) daughter fair, disturber of Tarāz and China's belles (695).

The king of Khayārazm's daughter Nāz-Parī (696), graceful as mountain-partridge in her gait.

The king of Saqlāb's daughter Nasrīn-Nūsh (697), a Turk of Greek dress decked by Chinese art (698).

The king of Maghrib's (699) daughter Āzar-Gūn, a sun like to the daily waxing moon.

The wisdom-gifted Qaiṣar's (700) daughter, next, august, and named Humāy, Bird August.

The Kisrā's (701) daughter of Kā'ūs's race, named Dursitī, and hūrī-like in grace.

Within one circle by a cord hung up these seven had been all together limned (702).

In each of them were countless beauties (seen) to light the essence of the light of sight (703).

A face was limned so handsome in the midst that 'twas as kernel, whilst the rest were shell.

A parrot on his sugar plumes had dropped (704), and "*galia*" o'er his moon had drawn a line (705).

His head exalted like a cypress's; his crown was (formed) of silver, gold, and gems.

Towards him were turned these seven beauties' eyes; each one had given her heart to love of him.

He giving to those beauties pleasant smiles; they all before him (as) devoted slaves.

The painter (706) of his face and form had writ above his head the name of Bahrām Gūr;

(Adding), Such is the Seven Planets' rule that this world-conqueror, when he appears,

Shall take like precious pearls unto his breast seven monarchs' daughters from the Seven Climes.

We have not sown this seed (know) of ourselves ; we've written what the planets have declared.

'Twas writ, I've spoken, that he might observe the formula, but God it is who acts.

Prince Bahrām having read this strange account, remained in wonder at the heavens' spells.

The love of those fair girls (in picture seen) completely and entirely (707) filled his heart.

Libidine percitis equabus et equo vehementia raptō ; a lion-like young man and seven brides—

Should not desire to gain one's wish be great ? Should not the heart cry out to gain its aim ?

Although that formula made fierce attack, his joy (at once) increased a hundredfold,

Since it ensured a long and happy life, and gave him hope of gaining his desire.—

For the conciliation of a man all that which makes him hopeful has effect.—

When the prince left the room he locked it up, and gave the key to its custodian.

He said, If I should hear that anyone (dare) for a moment (to) unlock this door,

I'll have his blood shed even in this room : I'll have his head suspended from his neck.

In all the household, man or woman, none (dared ever) give a glance towards that room.

From time to time when overcome with love, the prince went towards that door (with) key in hand.

The door he opened, entered paradise, and on those finely painted pictures gazed.

Before the water there like one athirst, in longing for it he would fall asleep.

Whilst he was out his wish was for the chase, that room, on his return, his solacer.

Yazdijard becomes acquainted with Bahrām's state.

When everyone, concerning Bahrām Gūr, brought tidings to his sire (to this effect)

That he can take the lion with his hands, a youthful lion he, an aged wolf (708)—

What dog (indeed) the lion in the fight to him, for (e'en) the dragon he destroys!—

He binds up demons with (his) lasso's noose; he wears down mountains 'neath (his) horse's hoofs;

His diamond turns iron into silk; and of hard stone his iron makes a paste (709);—

The father from the fire of Bahrām's youth saw, (as he thought), his own death in his life.

As fearful of that fiery lion (then) was (Yazdijard) as lions are of fire.

Far from his sight he let him (still) remain, although sight is deficient wanting light (710).

Bahrām both day and night went to the chase: sometimes he rode his steed, sometimes drank wine.

He hastened to the chase, and to the cup. He shone in Yaman like Canopus (bright) (711).

The king of Yaman from excess of love made his commands effective as the sky's.

From Bahrām's skill and competence, which matched his own (712), he made him ruler of his realm.

He gave him gems and swords of several kinds—if for his life he'd asked he'd not refused.

Whatever gems and treasure he required were his, and his no particle of pain.

(So) from the favour he received abroad he did not bring to mind his father's land.

The death of Yazdijard.

When time had passed along through several turns, the lofty sky displayed a novel game.

(King) Yazdijard grew weary of the throne (713), and after high success in life came down.

The crown and throne which from his sires he had to him did as to others it had done.

When from the king the throne's high seat was free, the city and the troops together met (714);

(And said) they'd let no person of his race (bear sway), no snake or dragon would they serve.

Although (the prince), Bahrām, had eminence; though he had strength and valour (715), learning too,

(Still) owing to his father's perfidy, the eyes of none would look upon his worth.

Said everyone, We will not look at him, nor give him tidings of his father's death;

Since that wild man, amongst the Arabs bred, could not administer the Persians' realm.

Land, treasure to the Arabs he would give, (whilst) those in Persia born would suffer pain.

No one desired him to ascend the throne, (but) since God wished it he assumed the crown.

An aged man of wisdom (then) they chose, and called him the Just Ruler of the Earth.

Though not of those entitled to the crown, still by his race he was of princely rank (716).

They placed the royal crown upon his head, (and) gave to him the belt of seven gems (717).

As soon as Bahrām Gūr heard that the sky had brought one of its cycles to an end,

Had started a fresh cycle once again; that things were contrary to what had been;

That when his sire the thought of crown gave up, and none was there entitled to the crown,

The foot of one, a stranger, had stepped in, a new disturbance on the world had come,—

He first performed the rites of mourning used, and painted turquoise on cornelian (718).

Then after this resolved that lion-like he'd draw (his) sword upon (his) enemies (719):

That he would use (his) sword against (his) foes, open the door of strife and enmity.

Again he said, Why use ferocity? 'Tis best that I at first use wisdom's aid.

Although the Persians erred in this that they withdrew their hearts from reverence for me,

I will not look into their hardened hearts, (but) mildness use, for mildness is the key.

With all their curriishness they are my game; they (all) are (still) the sheep of my own mead.

Although they lie and sleep in their own wool, all lie and sleep still in my cotton fields (720).

'Tis best they *should* be faithless, hard of heart, that they at last before me may be shamed.

From perfidy shame overtakes a man, and from that shame regret and pain ensue.

All ignominious treatment which I see beyond this is a form of tyranny (721).

With want of wisdom if they've gone astray, again by wisdom I will make them true.

The man who is impatient with the game will (find) his arrow fall wide of the mark.

(The Author) complains of himself, and alludes to Firdausi.

O word-conjoining sorcerer have done! How long, how long will you speak bygone words (722)?

Like to the rose breathe out from your own mouth; enough that your own mouth perfume your work.

E'en at the first my covenant was made—with whom?—with Him whose covenants are true

That what a certain other bard had said (723)—I still drink wine, but he has gone to sleep (724)—

I would not make (such) thought of his my own : ill-doing I'd not make my attribute (725).

So far as may be, like the vernal breeze, my claim shall not be patching up old things (726).

Still, to the treasury when one the road—the target one, although the arrows two (727)—

Though in the art of boring pearls (728) I've bound myself not to repeat what has been said (729),

When repetition I can not avoid, I can produce fine silk from woollen stuff (730).

Two workers (731) by the alchemy of speech have turned old metal into something new (732) :

That one has made from copper silver pure, and from the silver this one makes pure gold (733).

Since you've seen copper to fine silver turned (734), be not surprised if silver turns to gold.

Bahrām Gūr goes to Persia, and (finds) another occupying the throne.

The joiner of the parts of this high throne thus adds to it a part correctly joined (735) :—

As soon as Bahrām Gūr became aware that one, a stranger, had usurped the crown,

He actively prepared for enmity, to seek the crown of the Kayānian kings (736).

In (this his) quest of universal sway Nu'mān and Munzīr gave him (every) help :

Treasure more plentiful than could be named ; jewels more numerous than one could bore.

He raised up countless troops, the hostile man was full of fire, hostility had force.

'Twas reckoned, down to Aden, in Yaman (737), a hundred thousand troopers mustered were :

All clad in steel and iron-strong (738), to avenge, to bind up demons, and to capture forts.

In heart a lion, each of them, and fit to hold a country by a single sword.

The army of the king set off with speed—the moisture reached the fish, the dust the moon (739).

The trumpet's blare, the roll of brazen drum would take all trace of courage from the heart.

The brazen kettle-drum cried out aloud, the drummer (by the noise of it) was stunned (740).

The plain and mountain from the blare and noise in ferment rose against their lids, the skies (741).

Troops more than ants and locusts in their count, as hot in rancour as the fire of hell.

They sought the station of the throne (for him), and went from Yaman towards the capital.

The monarch of the world received the news that a young dragon had unclosed its jaws (742).

That to the earth the heavens had inclined, Canopus had from Yaman raised its head (743).

A lion had stretched out his claws with might to put his foe as "gūr" into the "gūr" (744).

That he would take the throne and seize the crown—would settle down himself, and lay the dust (745).

The nobles and the ministers and guards all came together to the royal court (746).

They met in congress and expressed their views (747); they spurned all arrogance away (from them) (748).

After reflection they decided thus (749), that they would write a letter to Bahrām.

All that good sense dictated, that, they wrote, they sowed seed which had (previously) been peeled (750).

The letter written out they folded it, and made their preparations to depart.

They (all) alighted when they reached (their goal); Fortune asked blessings on the rightful king (751).

They sought an audience, which was granted them; the chamberlains gave heed to their concerns.

Bahrām, the king, allowed them to approach from the (more) distant place (at which they stood).

They went before him with a thousand fears; they bowed down to the ground, and offered thanks.

He who the ball of wisdom bore away, kissing the super-scription, gave the note (752).

After unsealing it the monarch's scribe (then) read it to the kingdom-taking king.

[From shell to kernel of that beauteous note—the shell was silk, the kernel almond was.

Its outside was adornment of brocade; its inside was an oil-containing lamp] (753).

The letter opened with the name of God, who by His grace guides those who go astray.

Of heaven and earth Creator Absolute, through whom non-being being has obtained.

Of mankind down to all the animals, of the exalted sky and ponderous mount—

His power the painter of all being is within the picture-room of (His) good gifts (754).

There is no lord, save Him, who has not need of some relationship, or thing conjoined.

Creation is a knot by Him unloosed (755); praise is the seal He has affixed (to it) (756).

He is the keeper of the earth and time (757); both this and that obey as He commands.

When he who read had read the praise of (God), Maker (of all), exalted (over all),

He read praise of the king, a king's son (758), thus, You who have raised your head to the blue sky,

You, with the wisdom of a king, king's son, who're just to manliness and generous thought,

How should I who by race am Kisrá called, by ill-advised contention suffer loss (759)?

I've merit and experience of the world ; I'm in the eyes of (all) the world approved.

And for my merit Fortune fosters me—How can the meritless get crown and throne ?

My eminence has given me crown and throne—the base man never can be eminent.

Though the dominion of the earth is mine ; the leadership of fairies and of men,

Still with this sovereignty I'm not content, for 'tis a piece of honey poison-mixed.

So much I had of power and needful means that through the same my star was always young (760).

Better if I with this had been content, for a high place is not devoid of risk.

The Persians' zealous kindness, spite of me, so roused my zeal that (to refuse) I shamed (761).

They (thus) induced me to become the king—the exalted holder of the crown and throne,

To keep deterioration from the realm—such (office) is not rule, but guardianship.

This proverb comes in story apposite : The foe to greed's a friend to all the world (762).

(But) you no knowledge have of such a world (763) ; you of another world are sovereign lord.

You'd rather find an onager than meet out of a thousand troubles even one.

A draught of wine, the while the lute is played, more than aught 'neath the azure sky you love.

You have no business but the chase and wine ; you've naught to do with troubles of the world (764).

(If) truth you wish, you, only, have the world, for you have not the pain of ruling men.

At night and dawn you're at the chase or cup ; you joy in eating, now, and now, in sleep.

Not like me day and night remote from joy, and heart-sick with (the care of) men's affairs.

At times my business troubling for (my) friends, at times I'm apprehensive of (my) foes.

(My) least affliction this that for the crown I must contend against a prince like you.

How happy is your pleasure-loving soul that your head is remote from such distress!

Would that this business had attached to me; perchance my business then had been my own (765).

I should have lived in pleasure, sport, and play; caressed my soul with music and with wine.

I do not say you're alien to command, (for) you have knowledge both of Church and State.

You are, in truth, the heir to (these) domains; the kingdom by inheritance is yours.

But owing to your father's foolish acts, the shadow of the crown's not near your head;

For to his subjects he behaved not so that none (had reason to) set forth complaint.

They were astounded at his wickedness; they called him "Sinner" for such sinfulness (766).

After such tyranny as showed itself now fierce, now swift, in shedding people's blood,

No one could utter praises of that line; no one could in that ground sow (any) seed (767).

Since no one (here) desires you as (his) king, 'tis better (far) that you should (hence) retire.

You'll meet hot fire if you get hot and rage; you'll (only) strike cold iron if you strive (768).

I, in the time of (your) necessity, will from (my) secret treasure scatter gold.

All that may best supply your requisites, and may with usefulness be spent on you—

I'll suffer not, by any reason led, shortcoming as regards your maintenance.

I'll be your lieutenant in sovereignty; the orderer of everything you wish.

(And) when the people's minds get tired of me, the rule is yours without (appeal to) arms.

Bahrām Gūr's answer to the letter of the Persians.

The reader having read the letter through, an angry fire blazed up in Bahrām's breast.

Again, by great exertion, like the wise, to patience he constrained himself forthwith.

Such heat (of anger) led him not to haste; he first reflected, then gave answer thus:

Now that the letter has been read I've heard that which the writers in the letter wrote.

Although the writer was not dexterous, the counsel is not void of standard worth (769).

That which has been expressed by noble sense I (must) applaud, 'tis worthy of applause.—

I, to whom earth and silver are the same, would not stoop down to (take) the Seven Climes (770).

But the domains which from my sire I have 'twould be a sin to leave in others' hands.

Although my sire claimed Godship, I myself, in virtue trained, claim only love for God.

There is a difference throughout (771) between him who loves God and him who Godship loves.

For sins I've not committed blame me not (772): I'm alien to my father's wickedness.

My father is not I, I am not he; if he was stone, I am (not stone, but) gem.

The lustrous dawn arises from the night; the clear and lucent ruby's born of stone.

'Tis ill to testify against my sire, for God has now delivered you from him.

If he did ill, since he is well asleep—one must not (ever) speak ill of the dead (773).

Let reason guide—the evils that ensue on evil speech proceed from hearing it.

(For) everyone whose nature is corrupt says something worse than that which he has heard (774).

(So) think no more about my father's sin, and dwell no longer on my want of care.

(For) if the evil eye close not my road, for by-gone faults of mine I'll pardon seek.

If hitherto I've, like the careless, slept, behold ! I now have bid adieu to that.

The fortunate whom luck befriends—their sleep is not beyond the proper time for acts (775).

'Tis better that (their) eyes strive not with sleep—they (well) may sleep, but let them rise in time.

Although my sleep has been a heavy sleep, fortune has not been absent from my side.

Fortune has, in its kindness, wakened me ; I'm (now) awakened from my heavy sleep.

Henceforth (my) face is turned to good (alone) ; (my) heart is void (now) of all negligence.

I'll use no (more) self-will and want of thought ; since I'm matured, how rawness should I show ?

I'll favour those whose acts are for the best, and go to meet the most expedient plans.

I'll look not at the faults of any one ; (his) wealth not covet, aim not at (his) head.

Bygone offences I'll not call to mind ; I will not vex at what the times set forth (776).

Towards you I'll act as it is meet I should ; and what is meet from you will I receive.

In no one's treasure will I make a breach ; I'll make (my) treasure of my foemen's wealth.

The prudent from my court shall not be far ; ill, and the ill-advised I'll alienate.

I'll show my favour to the good alone ; I'll not learn evil from the guide to it.

I'll have no harshness in my government ; I'll act as one not void of shame towards God (777).

The wives and children, land and wealth of all (shall be) more safe with me than flock with herd.

The loaf of no one will I take by force, but rather by a loaf increase his loaf.

The demon, greed, shall lead me not astray ; I'll count greed as a punishable sin (778).

I will not show to the spectator's eyes what the Creator would not hold approved.

The priest's answer to King Bahrām.

The king thus spoke ; opinions were compared (779) ; the oldest priest (780) then stood up from the midst.

He said, You in your lordliness are wise and giver, too, of wisdom (to us all).

All you have said in your well-ordered sense reason has graven on the ring, the heart.

The highest place befits you, for of all you're chief, the shepherd, guardian of the flock.

To wear the crown befits your nature (too) : the crown's with us, but it is on your head (781).

Save you, who's read the Avesta of Gushtāsp (782) ? Save you, who's left to keep the Kais alive (783) ?

The (royal) line of Bahman (784) and Dārā (785), (Kayānian kings), declares itself in you.

Fresh fruit are you from (King) Siyāmak (too) (786) ; a living record, you, of Bābak's son (787).

Allied to throne and crown your lineage goes back to (King) Kayūmars (788), king by king.

Dominion has no option as to you, (for) save you there's no monarch in the world.

The priests all, whether they be young or old, agree in this (as) with a single tongue.

But we who are (but) slaves are chained by this that we're engaged by covenant and oath.

A heavy hand is laid upon us (all) by this strict pledge to him who holds the throne,

That by our will no one should have the crown save him ;
that from his court we would not turn.

We must now have some strong and valid plea to save us from
the infringement of that pledge (789) ;

So that in this affair we be not shamed ; the compact be not
broken, we not grieved.

The answer of King Bahrām to the priest.

King Bahrām when he heard this (last) reply, gave to them such
an answer as was meet.

He said, Your plea is not admissible ; 'tis best the man of wisdom
keep good*faith (790).

This foe (of mine), your king, who's seized the throne, is
child to me, though an old man to you.

So will I take the crown off from his head that not a hair of
it shall be disturbed ;

Although my sovereignty does not depend on (showing)
mildness and adopting pleas.

A king, a son of kings to Jamshīd (791) back am I, and I
inherit all control (792).

The crown and throne are symbols, not control—what matters
whether symbols be or not ?

Whoe'er has worn the crown, sat on the throne—his crown's
the heavens, and his throne's the earth (793).

Afrīdūn's (794) crown and Jamshīd's (lofty) throne have,
neither, lasted till the present time (795).

Whoe'er has had (intrinsic) rank has risen, and for himself
has made a crown and throne.

I who (though) crownless, throneless, know the way, possess
a sword, I'll take them by the sword.

Although a traitor has usurped my place ; a spider o'er a
cave has spun (a web) (796),

A dragon (797) (now) has reached the cavern's mouth, and
entrance from the spider will demand.

How should an ant belong to Gabriel's kind, or gnat resist
the foot of elephant (798) ?

The wild ass boldly lets its bray be heard only until the lion's trumpet blares (799).

A contest with an ant would to the worm, which has no force, appear a dragon's act (800).

The ass, which is submissive with adults, with children is unruly and perverse (801).

The sun, especially in *Aries*,—its light would quench a hundred lamps like this (802).

I live in hardship in another's house, the while my house is in the hands of thieves.

My foe on honey or on sugar feeds ; my eating's of my liver or my heart (803).

Better, sword, dagger than to eat one's heart : dagger to heart, and to the neck the sword (804).

The Persian realm entire my treasure-house, my camp remains (still) in the Arabs' land.

Now Munzir sends to me a tray of food ; now Nu'mān sacrifices makes for me (805).

With all (my) royalty they give me bread (806), whilst (there) they eat my bread so wickedly (807).

I, a young lion, taker of domains—how should my place come to an aged fox ?

(From) me, the Kai (808), should foeman take the crown ? Save to Kayānian how should tribute come ?

The Kais' position fits the Kais (alone) ; let none but Kais the Kais' position have.

I am the king, and others are (my) slaves ; those other ones are empty, I am full (809).

A king (who is a king) should muster troops ; what dust can from a single horseman rise (810) ?

The wine the Magian elder has put down be only to the Magian elder given (811).

(From) what I'm saying, you (may) know full well, I seek to act with rectitude and truth (812) ;

But through fidelity to covenants (813), (and) not through arrogance and kingly weight.

(Then) if I act, I'll act as you may will : to seek your satisfaction is my will.

As to your words, that you must have a plea by which the knot your compact ties be loosed (814)—

Be this the pretext that the crown be his who from between two lions seizes it.

(So) let two roaring lions at the dawn, which have not filled their stomachs (yet) with food,

Wild, sharp of claws, and full of raging wrath, and from their fiery breath emitting smoke,

Be by the keeper taken to the field, the while the troops form round about in lines.

The royal crown be put down from (his) head, and placed between the sturdy lions grim.

The one who from the lions takes the crown,—that day let (all) the people call him king.—

(So) after many pleasant courteous words spoken in kindness and in confidence,

The letter, sealed, and supplemented, too, by ample exposition and detail

To his devoted servants (815) he consigned, that they should bear it as it should be borne.

(Those) loyal men who'd from the king received (all) kindness and had heard those precious words,

(Set off on the) return to their abode, the new king's image placed before (their eyes).

And through (the monarch's) kindness each of them a lover of his kingly majesty.

They all said Bahrām is (in truth) the king, for he is king by race and by (his) name (816).

To him (in truth) we cannot be opposed ; one cannot smear and hide a sun with clay (817).

That mounted hero is a lion bold and fierce ; he hunts the dragon with a shaft.

When the fierce lion stretches out his claws, to stand against him none will have the power.

He forcibly will seize the throne and crown ; he'll drag the leaders at his horse's feet.

'Tis best that we arouse him not to warmth ; ('tis best) we light not an extinguished fire.

As for the lion, and the crown to be borne off—no such condition does he need.

But the condition is a weighty proof which indicates the lion and the wolf (818).

They all came off the journey to the court, and told the king's condition to the king.

They read the letter and set forth the case ; no word they added on to what they'd heard.

The old (king) who'd the throne essayed and loved, put down the crown, and sat below the throne.

He said, I'm weary of this crown and throne, through which life to a lion must be given.

'Tis better that I live below the throne than that between two lions I be killed.

How should the man of intellect dare eat food to be taken from a lion's mouth ?

In sword and cup (819), the master of the realm can be no other than the king Bahrām.

Give to the heir of these domains the throne ; a young man, not an old, should wear the crown.

From this affair I (now) withhold my hand : I'm not the king, but the king's loyal (slave).

The nobles gave him answer, speaking thus, O chief of kings and wearers of the crown,

Our stipulation with you as to rule is simply of this wise and prudent kind (820) :

Since you ascended at our will the throne, at our will (only) give up your effects.

Since his condition touches lions, sure, much daring will he want to accomplish it.

To seize a crown from lions is no play :—(let's see) what tricks the dark night will show forth (821).

To his condition we will give effect ; secure the lions, put the crown by (them).

If he should fear, the ivory throne is yours, and if he's killed, again the crown is yours.

(But) if he kill them and bear off the crown, let him take tribute (then) from these domains.

He will be worthy of the throne and praise ; but still remote (the chance) it so should be.

The matter ended finally in this that the agreement should not be disturbed (822) :

(That) when the morrow should be born the king (Bahrām) in lion-hunting should engage (823).

How Bahrām seizes the crown from between two lions.

(So) in the morning when the gold-crowned dawn set up a chair of gold, an ivory-throne (824),

The officers and the authorities—those strong of arm and strong of judgment too—

Persian and also Arab took to horse, and towards the lions of the conflict rode.

The keepers, at the target of the affair let fly two lions, raveners of men (825).

They threw them (on the ground) together (quick), and dug, ('twas thought), the "gūr" of Bahrām Gūr (826).

The lion-keeper who was bold enough (then) threw the crown between the lions twain.

The golden crown in two black lions' jaws as in two dragons' jaws a (lustrous) moon—

A moon escaping with a basin's noise the cloud, but with the basin eke a sword (827).

The two vindictive lions lashed their tails upon the ground like dragons twain (in wrath) ;

To say, Who'll seize from us this golden crown ? Who'll dare a lion or a dragon rob ?

They knew not of that man of iron heart, who captured lions, dragons hunted too.

Through terror no one ventured to approach in range of those two lions vast (and strong) (828).

'Twas settled that Bahrām of lion heart should take the field and meet the lions first (829).

The crown, if from them taken, should be his ; the gold cup (830) and the ivory throne be his.

If fate against him had an ill design, behold ! he had his place upon the ground (831).

Bahrām from this arrangement did not swerve ; he came upon the lions from the plain.—

In valley and in plain there was no height on which there were not lions (he had) killed.

The heads of hundred lions from their manes he'd cut ;—his age was yet (but) twenty-two.

He who can hundred lions overcome, how should he (e'er) be overcome by two ?—

He fastened on his waist the tunic-band (832), and towards the lions' jaws sped like the wind.

He shouted quickly at the savage beasts, (and) snatched the crown up from between the two.

When the (two) lions saw his hardihood, his lion-taking power and fearlessness,

They made an onslaught like the strong and stout, with daggers in their claws, swords in their teeth,

To seize the head of him the crown adorned, reduce the taker of the world to straits.

When King (Bahrām) resolved to punish them, he threw the heads of both beneath his feet,

He tore their claws and broke their teeth, and saved from 'twixt the lions both his head and crown.

He crowned himself and sat upon the throne.—Does fortune show such favour (oft to man) ?

His seizing of the crown from lions twain brought down (at once) the foxes (833) from the throne.

The horoscope of (Bahrām's) throne and rule came out auspicious in goodwill to him.

Ere this the observer learned in the stars had taken observations for the throne.

Leo ascendant of the throne he'd found: stable ascendant of confirmed good luck (834).

A sun exalted to its apogee with Mercury in (its) conjunction joined.

Venus in *Taurus* was, and Jupiter was in the Bow, the house heaven-like from both.

The moon was in the tenth, Mars in the sixth adorned the assembly with (his) sword and cup.

Saturn's hand holding *Libra* weighing hoards which reached to highest Saturn from the earth.

Bahrām sits on the throne in his father's place.

When with this happy-omened horoscope the king endowed with virtues took the throne,

Through all the rubies and the pearls poured out the ship, the throne, was filled up like the sea (835).

Treasure on treasure those who treasure had beyond all bounds and reckoning scattered it.

He who first had the throne of sovereignty; to whom paid homage citizens and troops,

Seeing the majesty of King Bahrām, through whom the crown and throne had gained renown,

He first of all the people, great and small, called him the king and sovereign of the earth.

The priests called him the ruler of the world, and kings entitled him lord paramount.

And so each one according to his power in public or in private offered praise.

When o'er the world the king became upraised—his exaltation higher than the sky's—

He spoke upon the justice he designed; he strewed fresh pearls from balas rubies fresh (836).

He (thus) spoke, God has given me the crown—in me may (then) this gift of God he blest!

I offer praise and thanksgiving to God—He who confesses God—to him be praise !

I do not turn my back to God's good gifts ; I give thanks for his gifts—why should I not ?

To bear the crown off from two lions' jaws—I take this as from God, not from (my) sword.

Since I have reached the crown and lofty throne, I will do works of which God may approve.

I'll act in such wise, if God (so) permit, that no one shall by me be vexed or harmed ;

Except the man who evil practises : the highway robber, thief, or murderer.

O nobles of my court, be straight with me in conduct, even as my path is straight.

'Tis best you turn not to obliquity, (for) safety you will find in rectitude.

If you right action do not take in hand, how much wrong action will (from others) come (837) !

When I have rested some few days the door of equity and justice I will open.

A fixed religious duty 'tis to me : (to give) for justice justice, wrong for wrong.

Of no man have I any fear or awe, except of that man who confesses God.

On no one do I make myself depend ; (in all) do I depend on God alone.

I care for no one's service saving such as is the service (too) of Him, (the Lord).

Whilst in its place the azure sky remains, may those who sleep beneath the ground be blest (838) !

Let those who live have safety and good news from me beyond the bounds of black and white (839) !

Be naught but praise and justice my affair ! Be he not pleased who is not pleased with this !

When thus his (sense of) justice he had shown, whoever heard bowed down in thanks (to God).

He sat upon the throne an hour or two, and then withdrew thence into privacy.

Justice and equity his practice made ; all men were pleased with him, and God content.

He held assemblies of men honoured most, and in the trusty did he place (his) trust.

Describes Bahrām Gūr in his sovereignty, and the manner of his life (840).

When through Bahrām the crown and throne became in good estate and power and honour gained,

He fastened on the belt of seven gems (841), and sat upon the throne of seven steps.

Dressed in a Chīnī like a falcon's breast, a Rūmī as adornment over it (842) ;

He by his beauty took the crown from Rūm ; from China tribute by his comeliness (843).

He had established like Jamshīd a throne ; his turns of music rose above the sun (844).

He gave the world the rule of equity ; he raised the head of justice o'er the sky.

Befriending those who fostered equity, (all) those who used oppression he oppressed.

His court was to the lock of grief the key (845), for when he came good fortune (also) came.

Through him the world's affairs were prosperous ; the atmosphere serene to breathing souls (846).

The barren cow brought forth abundantly ; the water in the rivers fuller flowed.

The trees abounded (all) with ripened fruits ; the coining-dies took rest upon the coins (847).

Through him the world was well administered ; divided inclination left the realm (848).

In every quarter princes royal-born gained rank and honour through his majesty.

The officers of all (the king's) domains poured out (full) loads (of treasure) at his gate.

The governors of forts brought treasures too ; they offered him the keys of (all) the forts.

Each one new journals of transactions made (849) ; pledged to the king's sign-manual his life (850).

The king engaging in the realm's affairs, honoured each one according to his rank.

(All) hapless people's business ordered well ; and brought back people who had left the land.

He freed the sheep from the wolf's tyranny ; he made the falcon the dove's relative.

He cleared sedition's head from drunkenness ; he held back (too) the hand of tyranny.

He broke the basis of his foes' affairs, and gave his friends control of all the world.

He practised in his rule humanity : sure, that is better than oppressive rule.

When also he corrected enemies, he might kill ten, but would not harass one.

For better, when correction (851) is required, to execute a man than to torment.

He saw (with clearness) that this earthy camp (852) produces nothing but the dust of grief.

In love he made his happiness consist ; and in enjoyment passed a happy time.

He had full knowledge of the unstable realm (853), (so) on the kingdom of enjoyment leant.

One day a week in business he engaged, to love devoting the remaining six.

Who is there who has not a trace of love ? Whoever has no love—he has no life.

His essence from the state of love was formed, and lovers (too) became his special friends.

He had exalted business o'er the sky (854), (whilst) all the world was under his command.

He cheerfully enjoyed the world's good gifts; he rendered justice and was (ever) gay.

Before him treasure flowed (in endless streams), the booty of the sword and of the whip (855).

Great riches by the sword he would acquire; as one might crack a whip he'd give away (856).

Although the realm was flourishing through him,—for sun-like at a rapid pace he went (857),—

His people, led away by bounteous gifts, relied (too much) upon a plenteous year.

They cast off from their hearts (all) thanks to God; and kindness discarded from their breasts (858).

Whenever God's created beings fail to offer thanks for bounties He bestows,

For them is that abundance changed to dearth, from stone and iron 'tis if food they get (859).

A famine in the world from drought.

One year the blades produced so little grain that for the wide world narrowed was the stock.

The dearth so fierce an onslaught made on food (860) that people like the beasts ate grass and herbs.

The world became afflicted through that dearth; and bread gained (even) from its lightness weight (861).

They spoke of this condition to Bahrām, saying, There is complete dearth in the world.

Men like unto the worms (are) eating men; now they eat men, now carrion they devour.

When the king saw the price of grain was high, the doors he unlocked of his granaries.

He sent a letter (then) to every town in which there (happened to) be any store,

That the comptrollers of the town (862) should meet, to unlock the doors of the closed granaries;

To arrange with rich men at the market rate, give (gratis) to the poor, and treat them well.

That what remained in store-houses should be before the birds put in the time of need.

That in his time no one from want of food should die—How fine such generosity !

Whatever grain there was (then) in his stores, whoe'er (had need) drew from his granaries.

His camels ever and again (were used) to bring from foreign lands (supplies of) grain.

Efforts he used, his treasures he consumed, and formed plans to (preserve) the life of all.

Four years whilst seed and produce failed did he support the people by the treasury.

When he had gained the rule thus did he act ; and from such practice he had gained the rule.

The people all escaped the dearth with life, except a single one who died from it.

The king's heart through his dying destitute like frozen water was with grief compressed.

(And) through that grief he turned his face to God ; and for his failure made excuses (thus) :

Giver of sustenance to those who live,—Your giving of it not like (that of) men,—

By one exertion of Your power divine You make more little, and (make) little more.

I cannot stay the hunger of one deer upon the desert plain, though long I strive.

You are He whose compelling order (863) gives to each one of the people sustenance.

If through the dearth one single being died, guiltless was I in that of any fault ;

For I'd no knowledge of his life, and when he'd died of what use (then) was it to know ?

When humble supplication thus he made, a hidden monitor said in his heart :

By reason of your well-intentioned thought from your dominions God has taken death.

Since during four years' resignation you approve not even one should die from want,

An order, four years valid, has been writ that from your country death should keep away.

Of (all) the great and small of his domains no person, I have heard, for four years died.

Happy the king who by his generous gifts has kept death from his subjects far away !

Whoever in the world was born survived—what better than receipts without expense ?

So from the people's increase (in that time) neither the plains nor mounts remained untilled.

From Isfahan to Rai, (so) have I heard, house followed upon house as in the reed (864) ;

(And) if he (so) desired a man could go from roof to roof to Isfahan from Rai.

If this narration seems improbable (865), the author is responsible, not I (866).

Those who enjoyed good gifts were numerous, but more than the enjoyers were the gifts.

Join palm with palm—the branches are increased, and more abundantly are dates supplied (867).

When scarce the people, food is (also) scarce ; the more the men the greater the returns.

The people trooped from town to plain and hills, to lightsome sport and pleasure gave their hearts.

Guitar and rebeck-players, harpers too, forming a line extending two leagues long.

There was a tank of wine near every stream ; a joyous party met in every street.

Each one (of them) bought wine, and sold (his) sword ; tore up (his) iron-mail, sewed gold-brocade.

The people altogether laid aside (their) arms, (and) none of swords and arrows thought.

To rich or poor, no matter whom, the king gave money from his own (abundant) stores.

Whoe'er the means of pleasant living had with luxury and feasting gaily lived.

And him devoid of means the monarch made content with fortune, and the world with him (868).

He found some work for every one to do, gave him a certain share of pleasure too.

He had the day divided into two—one half for work, and one for play and sport.

From taxes for seven years he freed the world; uprooted the distress of seventy years (869).

Six thousand persons skilled (in various arts)—singers, musicians, dancers, players too—

He brought together out of every town (870), and made each district (in the pleasure) share;

So that where'er they should betake themselves, they might amuse, and they be happy too.

The ascendant of earth's cycle being *Taurus*, its ruler, Venus, in conjunction too (871)—

In such a cycle how should grief appear—one in which Venus as the spirit rules (872)?

The story of Bahrām and the girl named Fitna of Chinese Turkistan.

One day the king thought well to (go and) hunt on the low plain and on the lofty hills.

He rode his "gür-hoofed" chestnut to the plain; he dug up "gürs", and threw "gürs" to the ground (873).

(Though) Jupiter may in the Bow (874) be placed, the monarch's bow passed over Jupiter (875).

Away from those who'd ridden to the plain a troop of onagers passed towards the king.

The king stood as a lion on the spot (876), the chestnut 'neath him prancing (restively).

(Then) from the string the (king's) hand scattered pearls; the thumbstall emptying, he filled the plain (877).

With his well-tempered sword and arrows' steel he hurled upon the ground now fire, now game.

A haunch of onager, pure wine to hand,—a fire is wanted to (prepare) “*kabābs*” (878).

With such intent, one might suppose, his lance, which shed the blood of onagers, struck fire.

A lion he in throwing onagers; his awfulness struck blind the evil eye.

Those which (at first) slipped off he let not go; he hamstrung them, or followed in their track.

With him a girl of moon-like fairness rode, whose quickness kept her always at his side (879).

Fitna (880) her name, a thousand were her lures; seductive she to him seduced by her.

Fresh-faced as early Spring in paradise; with graceful gait as corn that breezes stir (881).

A piece of (sweetest) honeysmeared with oil; a dish of “*pālūda*” (882) both fat and sweet.

Not only beautiful (883), but skilled in song, lutist, and nimble-footed dancer too.

When to the music of the lute she joined her voice she brought the birds down from the air.

The king in festive parties drinking wine, or at the hunt would ask for dance and song.

The softness of her breath (884) upon hard wounds restored to life whatever she had killed (885).

Her instrument, the harp, the arrow his: one hit the modes, the other hit the game (886).—

Some onagers appeared upon the plain, on which the monarch (quickly) pressed his steed.

When he came up with the swift onagers, a furious lion with a bow in hand,

He put the arrow to the semicirque, the thumbstall, drew the bow, the arrow loosed (887).

His arrow lighted on the onager's hind-quarters, and his quarry kissed the earth.

(And) in a moment, of that wondrous game he killed a number, and he captured some.

The girl through coquetry and roguishness restrained herself from (giving him due) praise (888).

The king stood for a moment patiently, until an onager passed on afar.

He said, O narrow-eyed Tartarian (girl), your eyes are never open to my game (889).

(And) how (indeed) should game which (in its bulk) exceeds description enter eyes so strait ?

A wild ass comes, say how shall I attack ? From head to tail at what (part) shall I aim ?

The sweet-lipped (girl), by natural habit stirred (890),—(she was a woman, so would idly speak),—

Said, You must do a deed to honour you (891) : pin to its hoof the ear of this wild ass (892).

When the king saw the girl's perversity, he formed a plan against her ill design.

He asked first for a cross-bow like the wind (893), then (to the cross-bow) he affixed a bolt.

He shot the bolt (then) at the quarry's ear, which, irritated at the pain of it (894),—

Poor hapless brute, raised to (its) ear a hoof to take out from its ear the irritant.

An arrow of the king, a lightning-flash, illumed the world, and fastened ear to hoof.

When with the shaft he'd fastened hoof to head, the quarry stumbled and fell headlong down (895).

The monarch said (then) to the Chinese girl (896), I've gained success ; what think (you of the feat) ?

She said, The king has often practised this ; how can a thing be hard when practised oft ?

Whatever thing a man has studied (long), though it be hard (at first), it can be done.

That the king's arrow pierced the ass's hoof is (but from) habit, not excess of strength.

The monarch was displeased at this reply (897); the sharp-edged axe came (down) upon the tree (898).

His heart (no more) felt kindness for that moon (899); he plainly showed the anger that he felt.—

Kings when on vengeance bent should execute only (when) they're again in better mood.

Of young gazelles they should not saddles make, nor a fur garment of a little bear (900).—

He said, If I should spare her—she's perverse; (and) if I kill—this course is worse than that.

Brave heroes cannot slaughter women-folk, since women are not classed with combatants.

There was an officer of noble race, as lion fierce, as wolf inspiring fear.

The monarch summoned him in secret near, (and) said, Go, put this girl out of the way.

She's a disturber of my house of state—to kill disturbers is in reason right.

The brave man took that girl of fairy face bound from before that monarch to his house.

He thought to end her business and to strike her head off from her body candle-like.

With tearful eyes that captivator said, Do not approve so odious an act.

If you are not a foe to self take not the blood of guiltless me upon your head.

I am the monarch's special intimate, the one most chosen out of (all) his slaves.

So much so that at wine or at the chase no other's been his intimate and friend.

If through an act of boldness which I did, a (wicked) "div" (901) has played a trick on me;

And the king, wrathful, orders punishment, do not in killing me be over quick.

Wait (but) a few short days, be patient (still), and tell the king you've killed me; use deceit.

If at your words the king should be rejoiced, (then) kill me ;
to you lawful be my blood !

But if he be afflicted at my death, you will be quite secure in
life and limb.

You will escape enquiry, and I, death ; a cypress free will
fall not to the ground (902).

A day may come when, though I'm naught, I may in something
serve you still for what you've done.

She spoke these words, and took her necklace off, and offered
him seven rubies (as a gift) :

Each one of them the tribute of a Clime ; the revenue of
'Ummān (903) half its worth.

The officer because of those true words gave up the thought
of killing that fair girl.

He said, Beware of being idle (then) (904), of mentioning the
king to anyone.

Say that you are a servant of this house ; do work, and say
for this work you're (engaged) ;

(And) I will use such means as should be used, (a remedy),
if fortune favour you.

They took an oath to (seal) such covenant—he from a crime
escaped, and she from harm.

When in a week he came before the king, the king from him
sought news of that (fair) moon.

He said, to *Draco* have I given the moon (905) : I've killed her,
given with tears the price of blood.

(At this) tears started to the monarch's eyes ; the officer's
(uneasy) heart was eased.—

He had a fine and flourishing estate (906), a dwelling distant
from the eyes of men.

A palace too raised to the apogee (907), with waves around it
from the heavenly sea (908).

A terrace-belvedere (909), raised sixty steps, was built as
sitting-place upon the top.

The girl's abode was always that (high place) : to honoured
ones they give an honoured place (910).

In that short space of time a cow brought forth : she gave birth to a gentle-natured calf.

That fairy-faced illumer of the world would take it every day upon her back.

She'd firmly 'neath it stand, and step by step would bear it to the summit of the house.—

The sun's a carrier of the calf in Spring (911) ;—who's seen a moon do this ? Produce (the same).—

Each day that silver-limbed gazelle would bear the calf from (near) the palace to the roof.

Day after day did she adhere to this ; she grew efficient keeping to the work (912).

Until the calf advanced so far that it had grown into an ox six years of age.

(And) still that rose-limbed idol carried it from near the palace to the palace-roof.

Nor did she suffer trouble from the load, since she'd become accustomed to the work.

(For) in the same proportion as the ox increased in flesh did she increase in strength.

One day that narrow-eyed one, grieved in heart, was sitting with the officer alone.

That fair one, (lovely) as a *hūrī*, took four jewels from her jewel-bearing ears.

This ready value take and sell, said she ; the price of it when given in silver bring.

Buy sheep, rose-water, incense, and such fruit and wine and candles as may be required.

Prepare a banquet-hall like paradise, with wine, dessert-fruits, incense and " *kabābs* " (913).

When to these parts the king comes to the chase, hold to his stirrup as does victory.

Pour out your heart and study how to please, (and) for a time hold in your hand his reins.

King Bahrām has a gentle temperament ; he has a noble and indulgent mind.

When he perceives your humble, earnest prayer, he'll bow his head to your becoming raised (914).

On such a star-throned belvedere as this we'll give him sometimes wine and sometimes milk (915).

If such a business should be well arranged, the state of both of us will be upraised.

The officer left (all) the rubies there, for God had given him a thousand such.

He went and with some hidden treasures bought all things required to entertain (his guest).

Food excellent and fitted for a king : with fowls and fish, with mutton and with lamb.

To brighten the assembly fragrant wine (916) ; sweet drinks (917), dessert-fruits suited to the feast.

All needful preparations did he make, till Bahrām to the hunting-field should come.

Bahrām goes to the chase and the officer entertains him.

One day Bahrām descending from the throne, went off to hunt the quarry on the plain (918).

When near the village where the officer possessed that lofty (919) belvedere he passed,

He saw an excellent, delightful place, with verdure upon verdure, shade on shade.

He asked and said, To whom belongs this land, (and) where (too) is the owner of th s place ?

The officer was by his stirrup then ; when from the king he heard such-like address,

He kissed the ground, and showed (him) reverence ; he said, O king, who cherish (all your) slaves,

Your slave has an estate (920) which is your gift ; its charm is from the vase whence flows your wine (921).

(So) if the monarch should approve the place, and will exalt his lowly, humble slave,

(If) waiving forms, according to his mode, the practice of his blest and happy mind,

He'll bow his head to this small, narrow door, (his) officer will be o'er all upraised.

I have—'twas given me by the monarch's grace—a house whose head arises to the moon.

Around it garden upon garden lies—the Garden their apprentice, heaven their slave (922).

If on its summit you will drink of wine, the stars will kiss the earth before its door (923).

The monarch's fragrance will perfume (924) the house; *my* bees, *my* cows, will *honey* give and *milk*.

When the king saw that in sincerity he spoke such words as might an officer,

He said, Command is yours, do (what's required) by such time as I come back from the chase (925).

The officer (then humbly) kissed the ground, (and) went and cleaned the mirrors (all) from rust (926);

With carpets made the belvedere like heaven, (and) well disposed all ornaments required.

The monarch's canopy, when from the chase he came, again reached the moon's apogee (927).

The host then (came and) from his choicest rolls,—both stuffs of Rūm and China's finest goods,—

Layer on layer of (these) gorgeous stuffs, in whose resplendence heart and brain rejoiced,—

He threw beneath the monarch's Khatlian steed (928), with sundry other tasteful things as well.

Ascending to the terrace, sixty steps, the king saw an arched room unique in height (929).

It threw Khavarnaq's face upon the ground (930); it spread a carpet on the azure sphere (931).

The host (then) came and gave what was required of incense, sherbet, rose-water, and food.

When with the palatable food he'd done, the king sought wine, began a joyous bout.

When sundry cups of wine the king had drunk, the perspiration started from his brow (932).

He said, O host, who own (this) golden house, your place is pleasant, and your means are good (933).

But this high palace (here) of sixty steps, around whose head the sky its lasso whirls (934),—

When sixty years have now passed over you, how can you walk up to the top of it (935) ?

The officer replied, The King live aye ! His wine be Kausar, hūrīs give the cup (936) !

This is in me no wonder, I'm a man ; how should I (then) be wearied by such steps ?

The wonder this, that there's a moon-like girl, soft, dainty as the king's ermine and silk,

Who puts a mount-like ox upon her back, and brings it hither at the feeding-time.

She bears it sixty steps up at a stretch (937), not resting (on the way) at any step.

An ox ! What ox ? An elephant, a load which ne'er an elephant would bear a mile.

God witness ! in this land no one could (lift and) poise it for a moment from the ground.

Then (if) a woman bears it to a height of sixty steps, is it not marvellous ?

After the officer had told this tale, the king bit with his teeth his finger-tips (938).

He said, How can a thing of this kind be ? It cannot ; if it be, 'tis sorcery.

This business I, in truth, shall not believe, until with my own eyes I see it (done).

Then of (his) host, (the officer), he asked that he should prove the claim his words set forth.

The host heard this ; he went below and told to her who bore the ox the lion's case (939).

She, silver-limbed, who'd reckoned on the time (940), ere that she'd for the affair assigned a term,

With Chinese girls' adornments decked herself, gave drunk narcissus' languor to the rose (941).

She set off fittingly the moon with musk (942), and taught her roguish glances magic arts.

She put seduction's stibium to her eyes ; she covered petulance with coquetry (943) ;

Gave to the cypress-tree a rosy hue ; and to the tulip gave the reed's (straight) form (944) ;

The silver cypress she adorned with pearls ; attached the pleiads' cluster to the moon (945) ;

Like lovers' apple into halves she cut a ruby casket by the finest pearls (946) ;

Crowned, head and neck, with ambergris was she (947) ; a double chin as collar reached her lobes.

(A king whose throne is made of ivory plates cannot dispense with either throne or crown) (948).

The Ethiops, her locks, her Hindū moles, both stood upon one side (prepared) for war (949).

Her beauty spots upon cornelian lips affixed an Ethiop seal unto her dates (950).

Her face had fastened with most lustrous pearls a veil of (radiant) stars around the moon (951).

The pearls, her ears, to which (fine) pearls were hung, rendered the market of her lovers brisk (952).

The moon she fastened in a camphor veil (953), like to the Syrian rose in jasmine (placed).

When, led by coquetry, this fortnight's moon had well disposed the seven needful things (954),

Like a full moon she went up to the ox—the moon when she's in *Taurus* is in strength (955).

Her head she lowered and raised up the ox—See how an ox had honour (from her act) (956) !

When step by step she'd run up to the roof, she went (then) to the foot of Bahram's throne.

She stood on foot, the ox upon her neck ; the lion (957), when he saw the ox, was moved.

In wonder lost, he thought what may this be ? Interest of his ? What interest he knew not.

The moon (then) put the ox down from (her) neck ; with coquetry the lion she addressed.

She said, The present which I (now) submit, (unaided) all alone, by (my own) strength—

Who in the world by strength and cleverness from (this) high room could carry to the ground (958) ?

The king replied, This is not (from) your strength, but from your having practised from the first.

Little by little, during many years, you have prepared (959) (for it) by exercise ;

So that without (the slightest) toil or pain you can at present weigh it in your scales (960).

The beauty, silver-formed, bowed low to him, with invocation true to what was due (961).

She said, The king owes much (for having said), The ox is practice, the wild ass is not (962).

I who (can) carry to the roof an ox—for “ practice ” only credit has been given (963).

Why when you hit a little onager, should no one use the expression “ practice ” too ?

The monarch understood his Turk's reproach ; like Hindū acting, he rushed up to her (964).

The moon he (then) unveiled, and when he saw, with tears he scattered pearls upon the moon (965).

Embracing her, forgiveness he besought ; that rose rose-water from narcissi poured (966).

He emptied (then) the house of bad and good (967), designing with the girl to have some speech.

Then said he, If the house became your jail, I ask your pardon thousand times as much (968).

If I did light a fire through self-conceit, 'twas I was burnt, whilst you've remained intact (969).

When from disturbers, all, the place was freed, he made “ Disturbance ” near him settle down (970).

Fitna sat down, and (then) began to speak, saying, O King, who set disturbance down (971),

You who destroyed me by disunion erst, and by your love renewed have made me live,

You have from me no further cause of grief—grief would cast down a mountain from its base.

My life was willing from the love I had to fall a sacrifice to love (for you) (972).

When in the chase the monarch with a shaft pinned the wild ass's hoof and ear as one,

Not earth (indeed), but heaven kissed his hand when (from) the thumbstall he let loose (the shaft) (973).

(But) I (by being) tardy in applause, drove from the king the evil eye away.

Whene'er the eye approves of anyone, that one is injured by the evil eye (974).

I (seemed) in fault (975), for *Draco* of the sky effected that my love appeared as hate (976).

These words impressed the monarch so that they affected through his heart his inmost soul.

(The king) replied, In truth you speak the truth, (for) sundry things attest your loyalty :

Such love and kindness (as you showed) at first, and such excuses (as you make) at last.

A thousand blessings on that jewel be, which in its nature manifests such worth !

Without the officer's protecting care, this jewel had been fractured by a stone.

(The king then) called the officer (to him), embraced him (977), and brought gladness to his heart.

He gave to him most rare and splendid gifts ; he gave a thousand in return for one.

After (bestowing) numerous fine things, he gave him Rai, with other honours too.

He went (then) to the town, rejoicings made, he made the usual offerings at his feast (978).

The priests he summoned as the laws prescribed, and had the moon united to himself.

In sport and pleasure and luxurious ease for long from this time forth he lived with her.

The khān of khāns comes to fight against Bahrām Gūr.

When the renown of Bahrām (Gūr) as king had risen from the Fish (979) up to the moon,

The hearts of the distinguished gained new strength; the fame of (all) the famous lived again.

Malignants perished in obscurity (980), the heads of all beneath black water plunged (981).

There was a good old man, Narsī by name—(the same name had the brother of Bahrām) (982)—

His judgment strong, his reason perfect too, he knew of things before (they had occurred) (983).

His lineage was that of King Dārā—this was no secret, but a well-known thing.

The king would never be apart from him; he was both his companion and vazīr.

He had three sons, each one of whom possessed a certain branch of knowledge to himself.

(Then) he who was the eldest of the sons Zarāvand by his father had been named.

The monarch had discerned his standard worth (984), and he had made him chief of all his priests.

He thought as gnostics do, he knew the Way, and measureless was his asceticism.

The second was collector-general, impost-receiver (985) upon all the roads.

Through the integrity of his control (986) the king had given him power throughout the land (987).

The third was in the business of the town and army the king's special deputy (988).

The monarch left the government to them; the governors were faithful to their trust.

Each night he brightened up the feast with wine; each day his governors were at their work.

Revolving like a mill around himself, whatever he acquired he threw away (989).

This story was divulged throughout the world ; axes were sharpened with a view to cut (990).

All said, Bahrām is drunk, and has exchanged religion for the world, and sword for cup.

With boon companions he is lost in wine ; (all) he enjoys (is) wine, his gain's the wind.

The mind of each was stirred with the desire that the realm's business should be ruled by him.

The khān of khāns from China (then) set out (991) to take the monarch of the world's abode.

With him (992), like formidable dragons, were three hundred thousand archers strong and skilled.

He crossed the Oxus and advanced with speed ; a resurrection in Khurāsān raised (993).

(And) from the king's viceroys he seized by force of Transoxiana all the (broad) domains.

The king got information of the raid, but in his army had no confidence.

He saw that all by pleasure's hand were nursed, (and) from war's ways that they withheld their hands.

(That) those who were the leaders of the troops were (nowise) single-hearted towards the king.

Each one sent out an envoy in advance with letters (994) to the khāqān on their views (995).

(Each one) conceived ill-feeling for his king ; thought (but) of saving his own wealth and land.

They said (unto the khān), We're all your friends ; pursue the road, we're dust upon your road (996).

You are the monarch of the world, advance, come on, for Bahrām cannot act as king.

If you desire we'll use the sword to him ; and if not, we will bind and give him up.

A scribe, as one who's competent to read the letters (that he writes), informed the king.

The king abandoned hope of Persian faith (997), (and) left the kingdom to (his) lieutenants.

He went himself and hid his face (from view), (for) with such instruments one cannot fight.

The world's king—so it flashed throughout the world (998)—had hid his face from kingdom and from troops.

Unable with the khāqān and his troops to cope, he'd fled disordered from (the scene).

The messenger brought greeting to the khān (advising him) the king had left the throne ;

Adding, You're favoured with the crown and belt ; advance, (for) neither crown nor throne remains (999).

After the khān had heard the message brought, that Bahrām (Gūr) had vanished from the world ;

That he from sword and sword-play held his hand, (and) sat down carelessly to lute and wine ;

That, troubled not for foe, he drank of wine, and did such things as should not have been done,

He did what in his foe he'd not approved, so that his foe (thereafter) laughed at him.

King Bahrām day and night was at the chase, whilst couriers in (his) business were engaged.

About the Chinese leader (1,000) news he sought, until his courier brought him truthful news :

That he felt safe, at ease about the king—this was of happiest omen to the king.

When he prepared, of all those troops of his there were three hundred horsemen, none besides.

Each one had seen, (each one) was tried in war ; dragons on land, on water, crocodiles.

Of one heart all as pomegranate with grains : though hundred-grained, of one receptacle.

The king used stratagem against his foe, (against him) plotted all in secrecy (1,001).

His enemy sought fire, he gave him smoke (1,002) ; inspired him with false confidence (1,003), and soon

He aimed (his) shaft well (1,004) at the mark, his (foe), for he knew well how he was circumstanced.

He made a sudden night-attack on him ; he raised the dust above the seven skies.

On a dark night, which, in its black control, proceeded as a black snake with the founts (1,005)—

A night which had removed (all) lamps away, (when) mount and plain were blacker than crows' plumes ;

(When) countless drunken Ethiops, as it were, were running sword in hand from side to side (1,006) ;

(And) fearing those Ethiops who ran about, men opened wide their eyes, though naught they saw ;

(When) the bright-hearted sky in black silk dressed was like a jar of gold closed up with pitch (1,007)—

On such a night of ambergris (1,008) so pure Bahrām (went out and) waged Bahrāmian war (1,009).

(And) so he rushed upon the valorous, attacking now with sword and now with shaft.

The arrow which he shot at any place became free in a moment from the mark (1,010).

The eye of caution of his foemen slept before his arrow, which could pierce hard stone (1,011).

They saw the wound, the arrow was not seen ; the arrow seen, the wound was not there (near) (1,012).

They all said, What contrivance should this be ?—The shafts remote from wounds, the wounds from shafts !

Until it came to this that no one (dared) within a league of his arena come.

He rushed on all sides like a cloud ; through him the plain became a mount, the mount a plain (1,013).

He killed so many of those troops with shafts that with the blood the earth grew soft as paste.

The frame of whomsoe'er his arrow hit—the soul at once departed from that frame.

When dawn drew forth the falchion of the sun, and on the sky a bowl of blood appeared (1,014).

From all the blood shed by the hero-king a stream of blood flowed, bore down heads as balls.

And through the numbers slaughtered by the sword the gall-bladder was stirred to vomit bile (1,015).

The lance (there) wagered with the sword its head (1,016) that dragons (1,017) it would reap like ears of corn.

The shaft was in the fight a darting snake—when darts the snake 'tis bad (for all who're near).

King Bahrām fighting in the battle ranks, his arrow-points, as hairs (1,018), were splitting hairs.

If with his sword he struck a horseman's head, down to the waist he clove him like a gourd.

And if with stroke oblique he terrified, he cleft the man asunder at the waist.

Of this kind was (his) sword, of that, (his) shaft—'tis likely that the foe would be dismayed.

The Turks from this his sudden Turk-like raid, and wounds so deadly on the path he took (1,019),

Inclined to flight (1,020); the swords of all of them became (all) blunted, and their racing keen.

When the king's sword was brandished (1,021) on all sides, the Turkish troops relaxed in (their) attempts.

The king discerning signs of victory, drove (at the foe his) sword, and shot (his) shafts.

By the shock of (his) sword he broke their ranks: he was the wind, you'd say, and they were clouds.

In triumph to his troops he called (aloud), Behold (our) fortune, see (our happy) lot!

That we may strike a head off strive again, that we may tear the centre from its place (1,022).

Supporting one another (then) they charged, lions beneath them, dragons in their hands (1,023).

The right retired, the left wing fled away, the centre poured into the vanguard's rear.

The king obtained a hold on victory: he routed all who at the centre (fought).

An army more in number than the grains of sand and earth he ruined by his raids.

The hardness of the swarthy lions' claws (1,024) pounded the brains of those whose swords were soft (1,025).

Rapid in action as the snake (their) shafts; from their effects the horsemen fell and lay.

Through the sharp dagger's (work) the dust of flight reached the Turks' army to the Oxus stream (1,026).

The king such store of gems and treasure took that treasurers were troubled in the count.

Returning from that conquest to his realm, he showed for (all his) people kindly care.

In triumph then ascending to the throne, he garbed the world afresh in New Year's joys (1,027).

All swept the ground before him (with their brows) and, suited to (his) conquest, gave him praise.

Singers in Pahlavī, with Persian tunes sang to the harp's sweet sounds in Pahlavī (1,028).

The Arab poets to the rebeck's tones recited verses like pellucid pearls.

The king, a judge of skill, a connoisseur in poetry, gave them unmeasured wealth.

From that great spoil and treasure he endowed the temples with a thousand camel (loads).

In skirtfuls gold, and pearls in hatfuls too, he to the priesthood of the temples gave.

So much gold from his treasury he gave that no one poor remained in (all) the world.

Bahrām Gūr rebukes the Persians.

One day with an ascendant auguring good (King) Bahrām took his place upon the throne (1,029).

Where'er there was a king or emperor, a giver or a holder of the crown—

All (there), beneath the foot of the king's throne, were drawn up like the stars before the moon.

The king the sabre's keenness gave his tongue : he said, O brave commander (1,030), leaders all,

The army is required for peace and war ; without it man and beast would be alike.

Which of you is it that in any fight has shown such manliness as man should show ?

I who have chosen you from (all) the world—in what engagement have I seen you (fight) ?

Has such work been achieved by any one as is achieved by brave and cunning men ?

In times of injury (1,031) upon what foe has come affliction from your sabres' point ?

Whom have I seen that has advanced, or bound a foe, or subjugated any land ?

One boasts he has the nature of Īraj (1,032), another claims Arash's excellence (1,033).

This man's (forsooth) a Giv (1,034), that a Rustam (1,035) ; this one and that from " lion " (1,036) take a name.

I saw no one (of you) make any fight, or any work do at the time for work.

This army which from battle sought escape—I name no person in particular—

'Twas more agreeable for each to say in secret, Oh, alas ! our king's asleep.

He drinks of wine, and calls no one to mind—no one with such a king would be content.—

Though I drink wine, I drink not so that I, through drunkenness, have no care for the world.

If from a hūrī's hand I drink a draught, my sword's not distant from a stream of blood.

I'm like the lightning when the cloud pours forth—one hand holds wine, the other holds the sword (1,037).

By wine I grace the business of the feast, (but) business to the sword I give as well.

My sleep's deceptive even as a hare's, it lets me see the foe although I sleep (1,038).

My drunkenness and laughter when explained are, that, the elephant's, the lion's, this (1,039).

The lion when he laughs sheds blood, (and) who would not flee from a drunken elephant (1,040)?

Fools when in drink are unaware (of things); the sensible are not so in (their) cups.

The man who is not low in intellect may drink of wine, but he would not be drunk.

Whenever I incline my thoughts to wine, I bring the Qaiṣar's crown beneath my feet (1,041).

When upon wine my mind becomes keen-set, I put the wine-jar on my foeman's head (1,042).

When I engage in (drinking) wine I pour into friend's sleeves the treasures of Qārūn (1,043).

The liver of (my) foes, whose hearts I pierce, (e'en) as "kabābs" (1,044) I put upon a spit.

What do my (faithful friends), well-wishers, think? (Think they) the heavenly planets do not work?

Though I be drunk and sleep, fortune, awake, is (busied) with some work (in my behalf).

Despite the sleep (in) which I was (immersed), behold how I disturbed the khāqān's sleep!

In spite of such persistence in (my) faults (1,045), see how I carried off the Hindū's things (1,046)!

The man who through his weakness does not sleep at night upon his watch is (but) a dog.

The lion though he's bold can enter not the dragon's door though in his cave he sleep.

When (thus) the king had spoken out his thoughts, the nobles' faces brightened like a rose.

They laid (their) heads before him on the ground, (and) humbly gave him answer in this wise:

That which the king has to his servants said may serve as an adornment to the wise.

We've made it all for body and for soul an amulet, a ring too for our ears (1,047).

God placed the crown upon the monarch's head ; the efforts of the people are (but) wind.

The princes who have reigned have striven much to make themselves as equals to the king.

With you (there) none became kings, they all fell upon (their) heads, but none came to the head (1,048).

That which we slaves have witnessed from the king no one from white or black has witnessed (e'er) (1,049).

He has bound demons, and burnt dragons too, killed elephants, transfixd rhinoceri.

Pass lions by, what game indeed are they ? (such and) all usual game are marks for shafts (1,050).

But when we reckon, there is none save him to turn the neck of the rhinoceros (1,051).

Now does he make the leopard's spots his mark ; now from the mouth of crocodile draws teeth.

At times brings wrinkles on to India's brow (1,052) ; at times by a Hindū routs China's troops (1,053).

Now from the faghfūr (1,054) does he snatch the crown ; now does he from the Qaiṣar tribute take.

Though lion-quellers have been numerous, who through the mouth have strained the lion's brains—

See how a lion with three hundred men subdued three hundred thousand enemies !

Before us lies the story of past kings—their enmity and conquests (in the world)—

If each of them acquired some fame it was through a whole army in a length of time.

In such a fight, against so many men, no one could do what (King Bahrām) has done.

Whene'er they make out an account of kings, they as a thousand count a King Bahrām.

Each one of them has his own special stamp, (but) Bahrām is the whole world in himself.

When he brings down his mace on any head, he splits the helmet on the head in two (1,055).

If (the king's) sabre strike upon hard stone, the stone is shivered into bits like sand.

The snake-stone, his lance-head, of poison cures (1,056); the dragon, too, his bridle, stops the way (1,057).

(Lo)! every body which opposes him, e'en as a candle is consumed by Fate.

The head which sallies forth against his sword—from that head surely comes the scent of blood.

His drunkenness points to sobriety, his sleep is not sleep, it is wakefulness.

And at the time when he partakes of wine, *he* drinks of wine, his enemy gets drunk.

He is more full of learning than all men; nay, both more learned and more powerful.

He in the world alone is versed in things; he needs not anyone's experience.

As long as earth has place beneath the sky, over the sky may his command have power!

May equity be centred in his court! The rose, prosperity, be on his crown (1,058)!

The earth a refuge in his shadow find! The sky be 'neath the foot of his (high) throne!

When the vazīrs had spoken (their) address—bored pearls (1,059) before his ruby-brilliant face—

King Nu'mān from amongst those present rose, adorned the banquet of the king with praise.

He said, Wherever the king's throne arrives, be it the Fish, it reaches to the moon (1,060).

Who should make the relations of the crown to the king's head (to be) or true or false (1,061)?

'Tis God who put upon your head the crown—may it thrive through your fortune-favoured head!

We who are (humble) servants of your court, are chiefs through the protection (1,062) of your crown.

Whatever we possess we have from you; you have control of all that we possess (1,063).

Arab or Persian, if 'tis your command, we will devote our heads as humble slaves.

A long time now it is that I have served at the king's court with (all the) art (I have).

Since I've become exalted at his court; found in his path the path of sustenance,

If he will deign to hold me (now) excused, with (his) permission I will go back home.

I'll rest a little from the journey's toil, and when the king commands, I will return.

But truly whilst I live I'll not renounce the monarch's service, worship of (his) throne.

The king commanded that the treasurer should weigh out gems and treasure (from his store);

Should bring out presents suited to a king : Egyptian, Moorish, and 'Ummānian (1,064).

The men engaged upon the business set (before him) load on load of treasured store :

Ass-loads of gold, in bushels pods of musk, with several troops of slave-boys and of girls;

Precious dress-stuffs of highest quality, so many one could not how many say;

Horses of Arab race in Persia bred, swimmers of streams, and coursers of the hills;

Both Indian sabres and Davidian mail (1,065) : his lavishness sailed over Ararat (1,066);

More pearls and rubies than could pearl-sellers or ruby-experts estimate or think.

From his own head a jewelled crown (he gave), with dress worth more than Shushtar's revenue (1,067).

In Yaman down to Aden, land he gave; such gifts made (Nu'mān's) face bright as the moon (1,068).

Nu'mān and Munzir with such bounteous gifts departed from the king in pomp and state.

The king indulged in pleasure and delights, for he was wearied with the march and fight.

He ordered each one's business, such as 'twas ; then he engaged in managing his own.

To his heart's wish he settled it at ease, wine in his hand, his foes beneath his feet.

The story of that master he recalled (1,069) who formerly had left him that account.

That inner room of the Seven Portraits too, the envy rather of the Seven Climes (1,070).

The love those girls of *hūrī* form displayed sowed in his heart the seed of love (for them).

His furnace, those seven alchemies at hand, no longer with the seven fusions worked (1,071).

The first girl (there) was of Kayānian race ; her father had departed from the world.

He asked for her with more than thousand gifts, and e'en through (shining) virtues gained a pearl (1,072).

Sending a courier to the *khāqān* then—partly in amity, in part with threats—

He asked him for his daughter with the crown and treasure, tribute for seven years besides.

The *khāqān* give his daughter, tribute too, a load of " *dīnārs* " (1,073) and a store of gems.

And then he made an inroad into Rūm, and poured into that land and country fire (1,074).

Through fear the *Qaiṣar* acquiesced at once ; with deprecation gave his daughter too.

Then sending to the king of Barbary—with gold of Barbary (1,075), the crown, and throne,

He gained possession of his daughter (fair)—see how he used astuteness (in his quest) !

Then the straight cypress from that garden borne, he went thence to the realm of Hindustan.

With sense and judgment he demanded (there) the daughter of the Rāy (1,076), and gained his wish.

His courier went and asked from *Khayārazm* a lovely girl fit to adorn a feast.

He wrote to Şaqlāb, and demanded there a beauty as a drop of water bright.

When from the rulers of the Seven Climes (1,077) he had received seven girls like precious pearls,

He gave his heart exclusively (1,078) to joy; did justice to gay living and to youth.

Description of Bahrām's banquet in winter.

The building of the Seven Domes.

One day that with the light of lustrous dawn the heavens showed a clear and open brow :

Auspicious day, bright, world-illumining—happy that day ! remembered be that day !—

The king with sages an assembly held as lovely as the charmer's lovely face.

A day for house and not for garden 'twas, being the first day of the winter-time.

The garden's lamps and candles were extinct (1,079); the gardener had removed and gone away (1,080).

The crow had robbed the nightingale of notes, and in the garden gave forth stolen notes (1,081).

The crow's (in truth) of none but Hindū race—in Hindūs theft is not a wondrous (act) (1,082).

That artist (skilled), the early morning wind, had drawn upon the water chain-like rings.

The winter's gleam, which robbed the fire of light, made swords from water, water too from swords (1,083).

The snow-storm bearing in its hand a file, keen, glancing, pierced the eyes, and closed the springs.

The milk in fermentation grew like cheese; the blood (too) in the body icy cold (1,084).

The ground had egg-plant robes (1,085), ermine the mount; the sky put on (a robe of) minever.

The wild beasts lay in wait for animals; tore off their skins, and made of them skin-robes.

The plants kept down (their) heads beneath the earth ; (all) things that grow were as recluses hid.

The alchemist's work of the two-hued world (1,086) had in the stone's heart hid the ruby, fire (1,087).

The roses through the furnace strained by art had plastered (too) cement above (their) heads (1,088).

The drops mercurial in the water-glass were, layer upon layer, silver pure (1,089).

In such a season the king's winter-house (1,090) of (all) four seasons kept the temperature (1,091).

Through all the many fragrant perfumes (burnt) (well)-tempered had the wintry air become (1,092).

The fruits and wines, (which were) as honey (sweet), gave sleep unto the brain, and waked the heart (1,093).

A fire, of sandal and of aloes lit, had round it smoke like Hindūs at their prayers (1,094).

A fire, a furtherance to cheer, a mine of Zoroastrian sulphur, red of hue (1,095).

Blood that had curdled by fermenting 'twas ; a piece of silk (that had been) steeped in blood (1,096).

Its jujubes gave the hue of hazel-nuts ; its mercury became bruised cinnabar (1,097).

A ruddy apple with the core scooped out, with pomegranate-seeds stuffed within the hole (1,098).

A garden ('twas) whose gardener had awaked, (and then) had bathed it in the juice of grapes (1,099).

Some amber which had stained itself with pitch (1,100) ; a sun which had assumed a veil of musk (1,101).

Darkness, become a messmate of the light ; a tulip growing from a hūrī's locks (1,102).

A Turk related to the race of Greeks (1,103) ; the Lustre of the Eyes of Hindūs called (1,104).

The torch of Jonah, or the Speaker's lamp ; the feast of Jesus, garden of Abraham (1,105).

Small bricks of charcoal of a musky hue around the fire as, round a mirror, rust (1,106).

Those, agate-hued, this, with cornelians' worth ; it was a mine of rubies in the dark.

Its gems, (which) to the eyes gave sustenance, (were), like the "yāqūt", yellow, red, and blue (1,107).

A young bride ('twas) whose ornaments were sparks ; one ambergris-perfumed, embracing coal (1,108).

A draped bower and some nooks at goldsmiths' work (1,109)—an aloes-wood bower, and pomegranate-nooks (1,110).

The yellow flame within the fuel's (1,111) smoke a store of gold was 'neath a swarthy snake (1,112).

Its hellishness and heavenliness well known : hell by (its) heat, and heaven by (its) light.

The hell of those who to the temple go (1,113) ; the heaven (1,114) of those who take the road to heaven.

Zardusht's Avesta tuneful round the fire ; the Magians pledged their robes to it like moths (1,115).

It opened pores of water which had frozen. Alas ! why should it have the name of fire (1,116) ?

Around the fire with special native grace ring-doves were flapping in the dance (their) wings (1,117).

(And) in that banquet-room (all) draped with silk, pheasants and partridges were circling round (1,118).

The room more pleasant than the cypress shade ; the wine more rosy than the pheasant's blood.

The ring-dove-coloured sky poured from the air ring-doves, (and) poured out from the ring-doves blood (1,119).

The wine within the cup of crystal-make was like wet fire in arid water placed (1,120).

The onager-eyed (beauties) drank the wine ; of haunch of onager they made "kabābs" (1,121).

King Bahrām Gūr drank wine (there) with his friends after the mode of world-possessing kings (1,122).

Wine and dessert-fruits, music and some friends—some intimates, partakers of the wine.

The rosy wine, sweet smiler like the rose : a ripe thing crushed to death, a living fire (1,123).

By music brains were heated, and the heart through warmth of feeling grew as soft as wax.

The sensible swept (clean) the path of cheer (1,124); gave utterance to fine and witty words.

Whoe'er had any store, said from that store something within the bounds of his degree.

When speech became enchained with speech (these words) came from the tongue of one of eloquence:

The lofty steps which on the sky the king has mounted, and the subtlety he has (1,125)—

No one, in what is manifest or hid, has seen in any of the kings of earth (1,126).

We by the glory of the (monarch's) head (1,127) have everything through his auspicious steps (1,128).

Safety and health (for us); distress for foes; abundance of advantages (for us).

Health, safety, and subsistence—these three (things) are the essentials, other (things) but vain.

When clothed the body and the stomach full, say, Be not pearls or rubies in the world!

(Then) we who have (with us) a king like you, in having you have everything (we can).

Would that in that there were some means by which the evil eye might e'er from us be turned (1,129)!

That the stars' motion and the heavens' march an aspect so auspicious (e'er) might show!

That the good luck of joy might never stray, pleasure not ruined be for those who joy!

So that the king might be for ever glad, the wind not snatch the grain of his delight (1,130).

'Tis urgent that the monarch's life be gay, if (e'en) our lives be sacrificed 'tis fit.

When to an end the speaker brought (his) speech, all present fixed (their) hearts upon the speech (1,131).

The words took from the heart anxiety (1,132); the speech was by the hearts of all approved.

A man of noble mind was there with them, a lordly man of honourable birth.

Shīda by name, sun-bright (1,133), adorning, he, with (his) designs of all (both) black and white (1,134).

A master in the work of drawing too, and in surveying famed geometer.

Physics, geometry, astronomy—all in his hands was like a ball of wax.

A finished worker in the building-art; in painting and in sculpture artist skilled;

Who, using brush and chisel, by his work took Mānī's soul and Farhād's heart away (1,135).

Simnār was his first master, and, in truth, to learning an apprenticeship he'd served (1,136).

He'd helped his master in Khavarnaq erst in painting and in sculptured work as well (1,137).

When at that feast he saw the monarch gay; fluent of tongue, with fervidness of heart (1,138),

He kissed the earth, paid homage to the king, sat down again when he had kissed the earth.

He said, If by the king I'm given leave, I'll keep the evil eye far from his lands;

For I can weigh the sky, I know the stars, by reason know the business of the stars.

In painting and in building you may think I have the inspiration of (true) art.

I'll form a likeness to the lofty spheres (1,139), by means of which they will not harm the king.

Whilst he is in the picture-room, the world, he'll have no fear of the celestial stars.

Placed in the place of safety as to life, on earth he'll be, (in power), as the sky (1,140).

I mean, from my ideas of the affair (1,141) like the Seven Skies (1,142) I'll make a seven-domed house.

The hue of every dome distinct, more fine than hue of any idol-temple known.

Seven rare and charming idols has the king (1,143), each signalized as of a different Clime (1,144).

In ground-work and in columns every Clime (1,145) is with a certain planet in accord (1,146).

(And) for the seven days of every week the seven planets, it is plain, appear (1,147).

On such days, days to light a festive scene, let him take pleasure in a dome each day ;

Put on attire in colour as the house, and with the charmer of the house drink wine.

If with these words (of mine) the king conform, he'll magnify himself, be glorious.

So long as life exists and may be used (1,148), (the king) will have enjoyment of his life.

The king said, Granting that I do (all) this, the house of gold, the doors of iron make,

Since at the end of things I needs must die, why should I all this pain and trouble bear ?

As to your words, that I should raise a house of domes, and in such wise adorn the domes—

Houses of fancy and desire all these—where is the house of servitude to God ?

Although in all of them I may express applause, where shall I the Creator seek (1,149) ?

Again he said, These words are ill-conceived—why spoke I of the place-Creator's place ?

He who cannot in (any) place be seen may be adored and served in every place.

The monarch spoke these words, was silent (then)—his brain full of excitement from the theme.

For he had seen in Simnār's formula (1,150) what served as comment on the seven forms ;

Those fairy forms too of the Seven Climes like pearls of price he in his casket had.

These words upon the world-king had effect, for he had knowledge of a secret scheme (1,151).

He used not haste in answering the words ; he gave no answer for a few short days (1,152).

When after these expressions several days had passed, the brilliant king for Shīda sent ;

Asked him to do what he had erst proposed, (and) settled all things wanted for his work.

He made a treasure ready, gave him means, that he might take the trouble if he could.

(Then) for the work of marking out the site a day by Bahrām's aspect blest was chosen (1,153)

Under a good ascendant by a man observant of ascendants, skilled in stars (1,154).

Shīda with an ascendant auguring good laid the foundation of the house of domes.

He'd made it in two years so heavenly that no one could distinguish it from heaven.

When one in dome-constructing so expert had built so fine a house of seven domes ;

Had, as to the ascendant of each one, fulfilled (all) the conditions made at first (1,155),

The monarch came, and seeing seven skies (1,156) in friendship hand in hand together joined,

He thought how the act of Nu'mān towards Simnār throughout all countries had become well-known ;

(And how) the killing of that wondrous man (1,157) was disapproved by all who could discern.

The town of Āmul (1,158) he to Shīda gave, that Shīda might through Bahrām be content.

He said, If (King) Nu'mān (once) did a wrong by treatment so severe of one, a friend,

My justice will amend that act of wrong—from lavishness not that, nor this from greed (1,159).

The action of the world can be like this—it gives one loss, and gives another gain.

(Like) a " kabāb " one friend becomes through thirst (1,160) ; another friend immersed in water drowns.

All are bewildered at their own affairs ; except submission know no remedy (1,161).

No one the secret of this knows but God, He, only, knowledge of all secrets has.

Description of the seven-domed palace of Bahrām Gūr, and of the manner of his stay in each dome.

When he who wore the crown of Kai-Qubād exalted to the moon Kai-Khusrau's crown (1,162),

He from the centre of the realm upraised a Bīstūn (1,163) from which that of Farhād fled (1,164).

In such a Bīstūn, which seven columns had (1,165), he raised up to the heavens seven domes.

And in those walls (1,166), which touched upon the sky, he saw a rampart round the lofty spheres (1,167) ;

(He saw) seven domes within those walls built up after the nature of the planets seven (1,168).

The astrologer had made each dome in hue like to the planet after which 'twas formed.

The dome which was of Saturn's temperament (1,169) was hiderr (all) in blackness like the musk.

And that whose essence (1,170) was of Jupiter was with the hue of sandal-wood adorned.

The one encompassed by (the planet) Mars (1,171)—a red complexion was attached to it.

That which imparted knowledge of the sun (in hue) was yellow like a golden belt.

That which of Venus' grace had happy news—its hue was like the face of Venus white.

The one which had from Mercury its lot was turquoise-hued from its felicity (1,172).

And that one by whose tower (1,173) the moon went forth through the moon's aspect thrrove in verdancy (1,174).

(So) with the nature of the planets seven the seven domes in this mode raised their forms.

The Seven Climes had covenants from them (1,175) ; the seven kings' daughters there remained as brides (1,176).

With (all her) grace and wisdom each of them in one of these seven domes had her abode.

After the house's pattern she'd made all, even to seats, the colour of the dome.

Day after day the happy king would take his place each day within a different dome (1,177).

On Saturday the place prescribed for it, and on the other days as it was meet.

When using his distinguished will he held a festive meeting in a certain dome ;—

Where'er he drank of wine he was attired in dress of the same colour as the dome.

The lady of the dome would drink of wine ; each moment show her charm in some new light ;

(Seeking) how she should ravish the king's heart, (and) how the king should in her sweetness (1,178) joy.

(So) she would tell him love-exciting tales, should sharpen those in whom desire was blunt.—

Although Bahrām raised castles in this mode, he did not save his life from death at last.—

Nizāmī flee the rose-garden whose rose is only as the thorn, whose thorn is sharp (1,179) !

See to what came Bahrām, with all his power, through this two days' abiding-place at last (1,180) !

Bahrām sits on Saturday in the Black Dome, and the daughter of the king of the First Clime tells him a story.

Bahrām when bent on pleasure fixed his eyes upon the portraits of the seven brides.

From the Shammāsian temple (1,181), Saturday, he pitched his tent on the 'Abbāsian rug (1,182).

To the domed-edifice of *galia* hue (1,183) to (see) the Indian princess went Bahrām.

Till night-time he indulged in mirth and play, burning the aloes-wood and scattering scent (1,184).

When night (came on and) in the moon's behalf sprinkled (its) black musk over white silk (robes) (1,185),

The king from that Cashmerian early Spring (1,186) asked for some perfume like the morning breeze (1,187).

He asked her to unlock a case of pearls (1,188), and daintily address some words to him,

In story which should fill with keen desire, and make those drunk with love desire to sleep.

The musk-deer, Turk-eyed, and of Indian birth, loosened the (fragrant) musk-pod (of her speech).

May the five turns of music (1,189), first she said, above the moon's throne (1,190) for the king be (played)!

As long as lasts the world may he have life, (and) on his threshold may all heads be (laid).

In everything he wishes to obtain, may tardiness be absent from his fate!

Her prayer concluded, she bowed down her head; from sugar brought the sweets of aloes-wood (1,191).

STORY.

With eyes cast on the ground in modesty, she told (her story)—finer never heard:

In childhood I've been told by relatives—quick-witted people of keen intellect—

That of the ladies of the heavenly fort (1,192) one (most) ascetic, gentle, and refined,

Used every month to visit at our house, her dress composed entirely of black silk.

They asked her, Through what fear or fantasy, ingot of silver, are you (dressed) in black?

'Tis well that you impart to us the tale (1,193), the blackness whiten of this (mystery) (1,194);

That in your friendly feeling you explain what means the marvel of your (robes of) black.

The woman, powerless to avoid the truth, told (them) the story of the black silk (robes).

Said she, Since you will leave it not untold, I'll tell you (of it) if you'll credit me.

I was the slave-girl of a certain king, with whom, though he is dead, I am content (1,195).

He was a fortunate and mighty king ; to sheep from wolf he gave security.

He had seen troubles, but had bravely striven, and through injustice (suffered) dressed in black.

The people through his lamentable fate called him the king of those who dressed in black.

As (his) adornment in past times he had things red and yellow of (most) wondrous worth.

As roses in the garden kind to guests, like to the red rose in its sheath he smiled.

For guests he had a room prepared which turned its face from earth unto the pleiades (1,196).

He had a tray laid, and had carpets spread, servants he kindly entertained (to serve).

Whoever came, he made him stop (awhile), and bade him welcome as his visitor (1,197).

When they had laid the tray in fitting style, supplied provisions suited to his rank,

The king would ask his story, (and enquire) about his stay abroad and his own land.

Then whilst the king gave ear the traveller would tell each wondrous thing that he had seen.

After this method all his life was passed ; whilst life endured this rule adhered to it.

(Then) for a time he disappeared from us ; like to the Simurgh (1,198) he withdrew from us.

When after this a long time passed, and none, as of the 'Anqā (1,199), could give news of him,

Through fortune's grace the wearer of the crown one day ascended suddenly (his) throne.

His body head to foot was (clothed in) black : (his) tunic, head-dress, and (his) gown (1,200) (were) black).

Keen-witted all the time he ruled the world, he dressed in black though suffering no loss.

In blackness like the Stream of Life (1,201) he lived ; (but) none the reason of this blackness asked.

One night I was, in kindness and in love, waiting upon that " qibla " (1,202) (of the world).

Resting his foot upon my lap in love, he was complaining of the stars of heaven.

Said he, See what a raid the sky has made ; what games it's practised on a king like me !

From Iram's region (1,203) it has cut me off, and brought me 'neath the blackness of the pen (1,204).

No one has asked me where that region is, nor why this blackness on my silver lies (1,205).

I thought upon an answer to the king ; I gently rubbed my face upon his foot.

I said (to him), O aid to the distressed, best one of all the rulers of the earth,

Who on the earth has such an arm that he may graze (the face of) heaven with an axe (1,206) ?

Into a hidden story to enquire (is not for us) ; you know (it) and can tell.

My master finding me (fit) confidant, bored rubies (red) and split the musk-pod open (1,207).

He said, When in this sovereignty of mine I formed a habit of receiving guests,

I made enquiries of whome'er I saw into (his) past adventures, bad or good.

One day a stranger came from off the road, (whose) turban, shoes, and dress were all of black.

When I had ordered food, as was my mode, I summoned him and honoured him (as guest).

I said, O you, whose book I have not read, (tell me) on what account your dress is black.

He said, Desist ! abstain from words (like) these, for of the Sîmurgh none have given news (1,208).

I said, Disclose (the matter), seek no pleas ; inform me of the pitch-pot and the pitch.

He said, you must excuse, for 'tis a wish (about a thing) which cannot be revealed.

No one has knowledge of this blackness, know, save only him who has this black (attire).

Secret cajoleries I used with him,—I an 'Irāqian, he of Khurāsān (1,209).

Cajolery had no effect on him, he lifted not the veil from the affair.

But when my entreaties had exceeded bounds, he grew ashamed at my uneasiness.

He said, There is in China's realm (1,210) a town, pleasant, adorned like highest paradise.

" The City of the Stupefied " its name ; the house of mourning 'tis of those in black.

(Fair) as the moon is every person's face, (and) all (are dressed) in black silk like the moon (1,211).

Whoever from that city drinks of wine (1,212), that city (1,213) makes him put on black (attire).

Its cause is that it's in one's written fate, although it is a wondrous unread tale.

Though with throat-piercing stroke you shed my blood, more than these words I will not speak (to you).

He spoke these words, and (then) prepared to go (1,214) ; on my desire (for knowledge) closed the door.

My head (still) at that story stupefied, the story-teller had gone far from me.

The story-teller went, the tale untold ; the danger was that I should go distraught.

On such a chess-board though I pondered long, (and) brought down (many) pawns from every side,

His check to king and castle (1,215) was too strong to let me scale (his) castle by a noose (1,216).

I tried to lure to patience thoughts and care,—(such luring) gave no patience to my heart.

Though openly and secretly I asked, none could explain the matter as it was.

At last I quit the realm, and left to rule a relative of mine, of my own house.

I took of dress, of treasure, and of gems that which should keep the mind devoid of stress.

The town I sought,—inquiring oft its name,—I went and saw (then) that which I desired.

I saw a town like Iram's garden (1,217) decked, (where) everyone had raised a flag of musk (1,218).

The face of everyone was white as milk, (and) all were dressed in dresses black as pitch.

(Then) in a certain house I settled down, and piled up dresses (in it), bale on bale (1,219).

A year I sought to know about the town; but none informed me of the state of things.

When I'd examined into everything, I met a man of frank, ingenuous mind (1,220).

Handsome, benign, refined, of judgment calm, speaking no evil thing of anyone.

By reason of his goodness and good sense, I sought to make acquaintance with the man.

(And) when his friendship had been gained by me, I girded up my loins to honour him.

I made him gifts of money freshly coined, and beyond measure (other) things (besides).

Day after day I added to his wealth, with gold did I a piece of iron gild (1,221).

I made him utterly my game and prey, at times by silk, at times by silk-faced girls.

(So) the man by that scattering of gold became my prey like sacrificial ox.

My gifts of treasure thus affected him that he was troubled by the load of it.

One day he took me to his house (as guest) ; gave entertainment more than was his wont.

He set the tray before me and brought food, good service to his entertainment joined.

Upon his tray was all that was required—except the object of his guest's desire.

When we had eaten every kind of food, we talked on every topic (that occurred).

When he had done his duty as my host, he offered me immeasurable gifts ;

My gifts, together joined, before me put, and then sat down with deprecating words.

He said, So many gifts of gems and wealth no jeweller has (surely ever) weighed.

I who was satisfied with trivial gains,—wherefore the giving of all this to me ?

What the return for (all) this lordly wealth ? Command, that I may serve you (as you will).

I have one life, (but) if it thousand were, e'en (then) 'twould be of short weight in these scales.

I said, Why make this (show of) service, pray ? Come to me more mature, what crudeness (this) (1,222) ?

In the scales of the man of sense what weight or value have things so contemptible ?

(Then) to my slaves, those reared with kindly care, I gave an intimation by a sign,

That they should run and from my private store bring money of the purest metal coined.

Of that pure precious coin I gave to him more than had been (bestowed on him) at first.

The man, who knew not (yet) of my design, was through my kindness overcome with shame.

He said, Already, through your nobleness, I've fallen short of giving you your due.

Once more (your) bounty you've bestowed on me, there's room for shame, what can I find to do ?

I did not put before you (all) your gifts that restitution should be made to you ;

I put them thinking such a store should not without return be or some toil of mine.

Since you have treasure to the treasure joined, I am ashamed, though you may be content.

If you need anything from me, pray ask ; if not take back these things which you have given.

Encouraged by his friendship (now assured), (and) conscious of his kindly sentiments,

I told him (then) the story of myself, the story of my kingship and my rule.

The reason why I'd hastened to this tract, and given up my sovereignty (awhile).

The cause, to-wit, my wish to know why all the people of this town were void of joy.

Why without loss they gave themselves to grief, and garbed themselves in black (as those who mourn).

The man when he had heard these words from me, was startled by the words, as lamb by wolf.

Awhile he stood like those whose hearts are scared, and closed his eyes like those who are ashamed.

He said, You ask an inexpedient thing, (but) I'll give answer such as meets the case.—

* * * * *

When night o'er camphor scattered ambergris (1,223), and men abandoned paths by men pursued,

He said, (Now) is the time that you should see what you desire, and know it (as it is).

Arise, that I the secret may reveal, and show to you the aspect of the case.

He spoke these words, and went out of the house ; he made himself my guide upon the road.

He went in front, I (following) behind, of people there was not a soul with us.

He cut me off from men as though I were fay-born, and towards a ruin led me on (1,224).

When we had gone into that ruined place, we fell like fairies, both, beneath a veil.

There was a basket fastened by a rope ; he went and brought it quietly to me.

A rope was round the basket tied, ('twas like) a serpent round a serpent-basket coiled.

He said, A moment in this basket sit, and o'er the heavens and earth display yourself (1,225),

That you may know why all who silence keep are in this manner dressed in black attire.

Except the basket nothing will display that which from you is hidden, good or bad.

Since I considered (it) some harmless charm, I sat down in the basket (there) at once.

(Then) when my body took (its) place in it, my basket, bird-like, rose into the air.

By some ring-working magic mechanism to the ring-juggling sphere (1,226) it drew me up.

The rope betook itself to magic work, (whilst) in rope-dancing hapless I engaged (1,227).

The rope stuck to my neck as (wick to) lamp ; the rope was tight and firm, my neck was lithe (1,228).

As (with) a captive whom good fortune leaves, (so) did the rope remove not from my neck (1,229).

Though the rope was a tent-rope to my frame (1,230), it, only, was the thread which held my soul (1,231).

A tower came (to view) that reached the moon, from looking up at which one's hat fell off.

When to that lofty tower the basket came, the knots (then) of my rope played tricks (on me) (1,232).

It did its business with me, and went off ; I raised much outcry, 'twas of no avail.

When I looked high and low upon the world, I saw myself bestowed upon the heavens.

The (lofty) sky had o'er me cast a spell; I found myself suspended like the sky.

Through anguish such as nearly caused my death, my eyes from terror could not do their work.

Upwards my heart could not with boldness look, (and) who would have the courage to look down?

With terror overcome I closed my eyes, to utter helplessness resigned myself;

Regretful, and repenting my emprise, (and) yearning for my relatives and house.

There was no profit in that penitence, save piety, and invocation's aid (1,233).

When after this a short time had elapsed,—upon the top of that long, lofty tower

A bird came up and perched as might a mount, (such) that from it my heart some trouble felt.

The branches of a tree its wings and plumes, its feet were like the bases of a throne.

And from the size it had from head to foot, the tower was, one might say, reduced to naught.

As long as any column was its beak, a Bīstūn (1,234) with a cavern in the midst.

(The bird) would every moment scratch itself, and plume and clean itself unceasingly.

Each feather which it scratched out from the root scattered (abroad) a shell replete with pearls.

It went to sleep above my head, whilst I despaired as drowning man at water does.

I said, If I take hold of the bird's foot, 'twill clutch me in its talons as a prey.

And if I wait, the place is full of risk, calamity's below me and above.

A faithless man has through (his) baseness done an act so heartless of deceit to me.

What object had he in tormenting me, that in this manner he has crushed my hands (1,235)?

My property, perchance, led him astray, for that he's brought destruction on (a friend).

To clutch the bird's foot will be best for me, and thus may I escape this place of risk.

When came the time of cock-crow, (and) the birds and every wild thing which existed stirred,

That bird's heart too by restlessness disturbed,—it flapped its pinions and bestirred itself.

Trusting in God, I lifted up my hands, (and) seized the foot of that strong-pinioned (bird).

It brought its feet together, spread its wings, and to the heights, like air, it carried earth (1,236).

From early dawn to mid-day travelled I, a traveller-disquieter (the bird).

When the sun had become intensely hot, (and) o'er our heads the sky had passed (so far),

The bird (then) sought the shade, and, by degrees, it gained the pleasure of the lower tracts.

Until it reached a point from which to earth was (no more than) the measure of a lance.

Verdure like silk there was upon the ground, giving the scent of rose and ambergris.

I called down hundred blessings on the bird, and (quickly) from its foot I loosed my hand.

I fell like lightning, with an anxious heart, upon the soft grass, and the dainty flowers.

A good time I remained (there) lying down, my heart devoted to unpleasant thoughts.

When I was rested after (my) fatigue, a little better (then), I offered thanks.

In normal state I opened (then) my eyes, and gazed around the place on every side.

A garden I beheld whose ground was heaven ; on it the dust of man had never lain (1,237).

A hundred thousand flowers were blooming there ; the verdure wakeful, whilst the water slept (1,238).

Of different kind in colour every flower, the scent of each extended to a league.

The hyacinth's (dark) locks with lasso loops took captive there the ringlets of the pink (1,239).

The jasmine in its teeth took roses' lips (1,240), the meadow bit the tongues of Judas' trees (1,241).

The dust was camphor, ambergris the earth, the sand was gold, (and all) the stones were gems.

The running springs, rose-water to the sense, in them cornelians (shone) and lustrous pearls.

(Bright) rivulets from which this turquoise fort (1,242) for limpidness and colour had to beg.

The fish amidst the rivulets were like to silver "dirams" (1,243) in quicksilver placed.

Around the garden, hills of emerald hue, the wood on them of cypress, poplar, pine.

The stones were all red rubies to the view, and from their hue the poplar pale turned red.

Sandal and aloes stood on every side, the breeze rubbed sandal and burned aloes-wood (1,244).

Hūrīs had turned their minds to forming it, and Gabriel had brought it from the heavens.

"Rest to the Heart" its name by Iram (1,245) given, and by the azure sphere called "Paradise".

I, who had found so (fair) a place as that, was full of joy as one who counts up hoards.

By reason of (its) beauty all amazed, I spoke (in thanks) the words, "Praise be to God!"

I wandered round about it, up and down, and viewed those gardens soothing to the eyes.

I ate some choice fruits from (the trees), and spoke thanksgiving for the bounty with my eyes.

Then 'neath a cypress went at last with joy; what cypress? (that of) freedom from concern (1,246).

Till night-time I reposed in that retreat; I had not gone though endless work had called (1,247).

I ate a little, slept a little (too) ; thanksgiving offered up for every state.

When night adorned (the world) in different mode, gathered collyrium up and crimson spurned (1,248) ;

When o'er the hills the moon wove linen threads, and like a flower was cleft the eastern sky (1,249),

A wind arose and swept away the dust,—a wind more gentle than the vernal breeze.

A cloud appeared like clouds of April-time, and o'er the verdure scattered lustrous pearls.

The road when swept and sprinkled by the shower became with idols (1,250) like a temple decked.

I saw afar unnumbered hūrīs fair, through whom repose and self-control were lost.

A world of brightest pictures (1,251) that possessed the daintiness of wine of fragrant scent.

Like a fresh spring was every picture (1,252) (there), (and) all had henna in their hands (as flowers).

(Their) ruby lips like tulips in the garth ; their rubies blood-wite (too) of Khūzistān (1,253).

Their heads and arms were covered with gold chains ; their necks and ears adorned with lustrous pearls.

Candles for monarchs fit were in their hands, (candles) devoid of snuffers, smoke and moths.

In lively, graceful manner they approached, displaying thousand beauties to the view.

Those girls of hūrī-kind bore on their heads a throne and rugs like those of paradise.

They spread the rugs and (then) set up the throne, with fierce attack assailed my self-control.

When after this a time, not long, had passed, the moon, you'd say, descended from the sky (1,254) :

A sun (so brilliant) from afar appeared that through (its) light the sky was lost to view (1,255).

(And), like the hūrīs and the fairies, came around it hundred thousand morning stars (1,256).

The cypress, she, the girls to her (as) field; the red rose, she, the jasmine, they to her.

Each honeyed one (1,257) a waxen-taper bore—the honey-bee and wax are well-conjoined.

Straight cypresses (1,258) the garden filled in full; all were light-bearing night-illuming gems.

That queen august in fortune (then) approached, and like a bride sat down upon the throne (1,259).

The world entirely tranquil, left and right,—when she sat down a resurrection rose (1,260).

When she had sat a moment she unveiled her face and from her feet she drew the shoes.

(Then) from her palace-dome a queen came forth, with Ethiop troops behind, and Greek before (1,261).

Her Greek and Ethiop modes like two-hued dawn set Ethiop troops against the troops of Greece (1,262).

Narrow of eyes (1,263), but not of heart (was she); each cypress (there), of earth, but she, of light (1,264).

A moment like a rose with head inclined she rested, casting fire into the world (1,265).

A short time having passed she raised her head, and to a confidant she had close by

She said, It seems to me some one is here, an earth-born one who has no right to come.

Rise, and go round the circuit (of this place), (and) bring before me whomsoe'er you meet.

That one of fairy birth rose from the ground, and like a fairy flew to right and left.

When she beheld me she was much amazed; she took my hand (then) in a kindly way.

She said, Arise, that like the wind we go; she who is chief of ladies thus commands.

I added nothing to the words (she spoke), for they were words which pleased me (much to hear).

I flew like crow with bird of paradise (1,266), and came up to the throne where sat the bride (1,267).

I went before her with alacrity ; I kissed the earth before her,
I earth-born.

She said, Arise, (that) place is not your place ; the rank of
servitude befits you not.

With one like me, of hospitable kind, the guest should in the
kernel be, not shell (1,268).

Still more, since you are handsome, pleasant-faced, and have
been trained (too) by the trainer, worth.

(Come then), ascend the throne and sit by me ; the moon's
in concord with the Pleiades (1,269).

I said, O lady of angelic kind, such words address not to a
slave like me.

Bilqis's throne is not a place for divs ; no one but Solomon
(1,270) is fit for it.

I, (now), become a demon of the wilds,—how can I claim to
be a Solomon ?

She said, Ascend the throne, put forth no (pleas) ; use not
such spells with one who charms can speak.

The place is all your own, command is yours, but you must be
in harmony with me,

That you may be acquainted with my soul, that by my love
you may gain happiness.

I said, Your shadow only is your mate ; at the foot of your
throne my crown's the dust.

She answered, By my life and head I swear that for a time
you shall come to my side.

You are my guest, O estimable man, and honour must
be (always) shown to guests.

Since I could see no course but servitude, I stood as (humble)
slave upon my feet.

(Then) an attendant gently took my hand, (and) seating me
upon the throne retired.

When I was seated on that lofty throne, I saw a Moon, (and)
seized it with a noose (1,271).

That lovely idol (then) with pleasant speech gave token of
much kindness and regard.

She ordered them to bring a tray with food, exceeding (all one's power to) describe.

(Then) the celestial servants placed a tray, fragrant as ambergris (were) all the foods.

Turquoise the tray, of ruby were the bowls, the eye rejoiced in them, the soul was fed.

Whatever (food) the mind could bring to thought—the cook would bring before (us) in a trice.

As soon as we had finished (our) repast, (our banquet) of hot viands and cold drink,

The minstrel came, the cupbearer went off, (and) gaiety was left without a plea (1,272).

A pearl was bored by every unbored Pearl (1,273), verses were sung by every lovely one.

The dance a square oped, and a circle closed (1,274); wings came to feet of those who would abjure.

Standing upright as tapers in the dance, they fashioned tapers on the open space (1,275).

When they took rest, desisting from the dance, they made a bold attack upon the wine.

The cupbearers made zealous haste to give; it took away the guardianship of shame.

I, moved by love, wine holding me excused, behaved as those who're drunken with the cup.

And that sweet-lipped one in (her) complaisance to dalliance of mine made some return.

Seeing her (thus) inclined to love for me, I fell down like her ringlets at her feet.

I planted kisses on my loved one's feet; the more she said, Refrain! the more I kissed.

The bird of hope flew high upon a branch, the field of conversation widened out.

In wine and kisses I rejoiced with her, with single heart and thousand (ardent) souls.

I said, O heart's delight, what is your wish? You who can boast of name (1,276), what is your name?

She said, I, Turk (1,277) of charming form, am known as "Charming Turkish Predatory Raid" (1,278).

Through sympathy, community of mode, said I, there is relationship in names.

Your name is "Turkish Raid", (and) this is strange, another kind of "Turkish Raid"'s my name (1,279).

Arise, that we may make a raid like Turks, and throw the dark Hindūs upon the fire (1,280);

Make of the Magian wine (1,281) food for our souls; make lovers' sweets the sweet fruits for (our) wine.

Let us, since bitter wine, sweet fruits are here, put on a tray the fruits, take wine in hand (1,282).

I found from (all her) blandishments such leave as took away the distance which had been.

Her twinkling eye said, 'Tis your time to toy; be ready, fortune's with you in accord.

Her smile gave heart, (and said), The time consents; snatch kisses, your beloved (now) concedes.

Admitting to a store of kisses sweet, giving me thousand when I asked for one,—

I grew warm as the drunken man becomes—the loved one, found, I, lost to self-control.

My heart's blood heated was to ferment stirred, (and) when its beating reached (that) beauty's ears,

She said, To-night with kisses be content, no more scrape off the colour of the sky (1,283).

Whatever passes this is not allowed—'tis best the lover ingrate should not be.

As long as calmness may abide in you, play with (my) locks, snatch kisses, taste my lips.

(But) when you come to this that you no more can turn away the reins from nature's call,

Of (all) these girls, each one of whom's a Moon, and a (resplendent) dawn to lovers' night,

The one you find most lovely in (your) eyes, on whom you find desire fix its regard,—

Command, and I will let her go from me, and bring her under your control at once ;

That in your service she may (then) engage, and to a special chamber be attached ;

That she may charm your heart and show you love ; be as your bride and also as your slave ;

Ut aqua e rivulo suo emissa vim flammæ tuæ opprimat.

Another night if a new bride you wish, I'll give you one, you're lord of all you want.

From these I'll give you every night a pearl ; another should you wish, her too I'll give.

She spoke these words, (and) when she'd closed her speech, she treated me with kindness and regard.

She looked at her attendants secretly, and her whom she deemed worthy of (my) love

She summoned, gave her courteously to me, saying, Arise, (and) do whate'er you will.

The Moon bestowed upon me took my hand,—I, lost in wonder at that moon-faced one.

For in her grace, her beauty, and her charm she was a friend whose airs might well be borne.

She went (before), I (followed) after her, her ringlets' slave, the Hindū of her moles (1,284) ;

Until I reached a house of beauty rare ;—she entered not till she had let me in.

When we had gone into that wondrous house, we were like bass and treble in accord.

Spread on a high-placed rug I saw a bed (made) of the finest rarest painted silks ;

The brightly burning candles on the rug burnt ambergris and fashioned rubies red (1,285).

I laid my head upon the pillow (then) ; and clasped that beauty tightly to my breast.

A harvest mine, with rose-decked willow white (1,286), soft, delicate and lovely, white and pink.

Concham margaritifera cui sigillum superimpositum erat (inveni); illius conchæ margaritis sigillum abstuli.

Till day-time in my bosom she remained: my bed was full of camphor and of musk.

With day, she rose and like my fortune (went), and the requirements of a bath prepared.

She made a spacious tank my bathing-place, yellow with gold, and red with (lustrous) gems.

When with rose-water I had bathed in it, I came forth crowned and vested like the rose (1,287).

(Then) from that treasure-house I came away; the stars were each and all upon the heavens.

I crept into a lonely nook, (and there) performed at once the duties God ordains (1,288).

And all those brides and beauties of Sarāy (1,289) had gone away, and no one there remained.

I, in that verdure, like a yellow rose (1,290), remained in meadows by a rivulet.

I laid my head, (still) heavy with the wine, on dry rose-petals (1,291) and fresh blooming flowers.

I slept from dawn until the evening time, fortune awake, I happily asleep.

When night, musk-deer, its musk-pod opened out (1,292), and the sphere, bringing *galia* (1,293), scattered pearls (1,294),

I raised (my) head up from (my) sleeping place, (and) like the verdure sat beside the stream.

As on the night before came cloud and breeze, one scattering pearls, the other offering scent.

The breeze swept (clean), the cloud (too) sprinkled rain; that, jasmine sowed, this, planted violets (1,295).

When the meads were with ambergris perfumed, rose-water, stream on stream, laid down its head (1,296),

The beauties full of gaiety returned, the sky again became a conjurer (1,297).

They brought a throne (constructed) of gold planks, (and) for it brought a cover (set) with gems.

When the exalted throne was well arranged, and a silk cover fastened over it,

They then prepared a regal banquet (there), the ornaments of which were all of light.

Noise and disturbance in the world arose, when from the left and right that troop arrived.

That lovely bride of Yaghmā (1,298) in the midst who took from (all her) lovers self-restraint.

The throne she then ascended (and) sat down; the throne received from her the hue of Spring.

She ordered them to seek me, and erase my name (thus) from the roll of absentees.

I went; they called me to the throne again, and seated me according to their wont.

Again, according to (their) previous plan, they set a tray with (rare) provisions decked.

(Thus) every food which suited (such a) cloth, and to the feaster's heart would bring delight,

As it should be prepared had they prepared, and each one ate, and then had done with food.

They put on wine, the (tuneful) harp was played, and the lutes were caressed by being struck.

So the cup-bearer's sweetness and the cup, sweet, wholesome, made the mart of love more brisk.

Intoxication's gladness filled the head (1,299), love was associated with the wine (1,300).

My Turk (1,301) displayed (her) kindly thoughts (again), and treated her Hindū (1,302) with gentleness.

She showed extreme desire to treat me well, and acted in my interests as a friend.

With coquetry gave glances to her love, so that her handmaids left her presence (soon).

Retirement favouring, with a friend (so) fair,—fire from my heart flew (quickly) to my head.

Her waist I compassed, vying with her locks, (and) drew her as a lover to my breast.

She said, Beware, impatience now's misplaced, (this) night is not the night for breaking faith.

With sugar, and the finest (1,303), if content, still give me (many) kisses, taste my lips.

The person who takes pleasure in content is one of noble nature whilst he lives.

But he who to desire becomes akin, will, in the end, fall into penury.

I said, Devise some means, pray, for the stream is o'er my head, the thorn is through my foot.

Your pitch-black ringlets are a chain, and I, e'en as a madman, by your chain am bound.

I pray you put a chain upon (your) door (1,304), that I, like one in chains, be not distressed.

The night has ended and the morn has dawned, but our affair has reached no (proper) end.

If you would kill, I grudge you not my life: behold, here (is my) head, (and) here the sword!

To what end this resistance so perverse? The rose smiles not until the cloud has wept (1,305).

A rill of water, you; I water seek; earth, you, I, scented water for your hands (1,306).

To one who thirsts and dies upon your road give water, for there's water in your well (1,307).

But if you give not water,—live for aye (1,308)! My lustre be the dust beneath your feet!

Do not with thirst a humble atom burn; with one drop gratify a thirsty one (1,309).

A piece of earth by water borne away, a water-seeker in the stream immersed (1,310)

Take it to be, or dates dropped into milk, or needle stuck into the midst of silk (1,311).

I take it as a bird which perched, then flew, not an ass fallen, water-bag torn open (1,312).

If it be aught but this let me arise, and scatter dust upon my ardent wish.

She answered me, Be on this night content ; say, Let the black steed's shoe be in the fire (1,313) !

This fancy if you put off for a night, you'll gain light from an everlasting lamp (1,314).

Sell not a whole stream for a single drop ; for this has only stings, but honey, that.

Close on yourself the door of one desire, (and) ever (after) smile with joyousness.

Take kisses still and with my ringlets toy, and with the girls here keep on playing " nard " (1,315).

You have the garden, seek not mountain slopes ; you have the bird, look not for milk of birds.

You have enjoyment and your heart's desire, why do you put your hand to perfidy ?

Restrain yourself this night and do not strive ; content yourself with what last night bestowed.

When from this lofty height I do descend, I'll come the better for my coming late (1,316).

From a tank you may bring fish to your hook ; later you'll gain possession of the Moon (1,317).

The flowers of any mead are trampled down ; sweet basil (1,318) makes another (kind of mead).

Since in that game I found her slow (at play), I calmed myself and tried to suit (her mood).

Constrained to patience I renounced (my wish) (1,319), and went on drinking wine to cheat (my heart) ;

Upon her honeyed kisses set my heart, resigned myself to fast from other things.

Again heat came upon (me), fevered one : by wine and kisses longing was renewed.

When once again my charming Turk perceived the fierceness of the fire within my heart,

With one of those fair beauties she arranged that she should come and quench my burning fire.

A friend in truth such as the heart desires : the heart desires all things symmetrical.

Joyful is he who has a friend he loves ! If there be (one) may she at least be such (1,320) !

I went that night, the custom (now confirmed) ; that night the longing of my heart increased.

Of finest sugar I partook till day, and with a fairy hand in hand I danced.

When, as a bleacher, day washed linen-cloth, and the jar of the dyer, night, was broken (1,321),

All those (bright) colours which beguiled the eyes had left the carpet of adornment far (1,322).

(There) was I seated 'neath a cypress-tree, free from associate and concordant friend.

Longing, when night returned, to drink of wine with beauties of Tarāz and Turkistan (1,323) ;

Put round my waist the ringlets of a Turk, take to my heart a heart-caresser fair ;

With one of honeyed lips now drink a cup ; now gain my wish with one of roseate cheeks.

All was made ready when the night returned ; my throne was higher than the Pleiades (1,324).

For some time thus I had with lute and wine enjoyment every night without a break.

For nine and twenty nights my mart thus brisk with (times) heart-stirring such (as I've described).

Light was my prospect early in the night ; later at night a hūrī shared my nest.

The garden mine by day, and heaven at night, the earth of musk, the house of golden bricks (1,325).

King of good luck and joyousness was I,—a sun with me by day, a moon at night (1,326).

No wish there was which I had not attained save that in which I thought my fortune lay.

Since I was thankless for the favours shown, the claims on gratitude exceeded bounds.

I washed my page of words of joyousness, for I from (having) more (still) sought for more.

When the moon's term (1,327) had stretched to thirty nights, the night effaced all traces of the stars (1,328).

The palace of the sky's black coping (then) drew in with love the moon's embroidery (1,329).

The cloud and breeze which came on previous (nights) made their fresh, cheerful presence felt afresh (1,330).

Again disturbance came upon the world; the clink of trinkets mounted to the sky.

The girls according to their previous use—apples in hand, and pomegranates in breast (1,331)—

Approached, set up the throne, and circled round, and lifted up their voices (tunefully).

That Moon of sun-like brilliance (also) came, (her) musk-diffusing ringlets o'er her breast.

The wonted lights before her and behind—say not "behind" when candles are "before" (1,332).

With graces and adornments numberless she went up to her banquet-hall again.

The minstrels framed their notes upon the modes: they, skilled in modes, relaxed not in their work.

The cupbearers poured out the rosy wine (1,333) to the sweet modulations of the harp (1,334).

(Then) said the queen of those of honeyed lips, Bring that associate of mine at once.

Again those beauties led me courteously, and brought me (forward) to their charming (queen).

When (my) kind friend beheld me she arose, (and) at (her) right appointed (me) a place.

Doing her homage, I sat down with joy, and of (my) former longing thought again.

Again in order they set up the tray, with rare provisions which exceeded bounds.

When from the trays we'd eaten of the food, (then) wine began its cheering offices.

From the cupbearers' hands which, like the sea, were prodigal, the bowls as shells cast pearls (1,335).

Again I grew distraught and drunk with love, (and) seized upon her (long and) snake-like locks.

Again my demons (1,336) from their cords escaped, and fastened me, (with love) distraught, with ropes (1,337).

A spider I became in dalliance, and in the night-time learnt to dance on ropes (1,338).

I grew insane like asses seeing corn, or epileptics seeing the new moon.

Trembling, as does a thief before a hoard, I put my hand upon her slender waist;

Over pure silver did I pass my hand; restraint was hard, and I was soft and weak.

When (that bright) Moon of lovely face saw this, with kindness she put (her) hand on mine.

She, envied of the *hūrīs*, kissed my hand, that I might keep it from the treasury.

Said, To a treasure closed stretch not your hand, for the long hand (1,339) attains not to its aim.

The mine is sealed, the seal cannot be broken; how can it be? Be sure it cannot be.

Be patient, for the date-tree is your own; (then) do not be in haste to reach the dates.

Drink you the wine still, the "kabāb" will come (1,340); look at the Moon still, for the Sun will come.

I said, O Sun, by whom my garden lives, fountain of light, and source of (all) my joy,

The dawn, your face, has risen like the rose—how should I die not, near you, like a lamp (1,341)?

You show sweet water to a thirsty one, (and) then say, Close your lips, (and) drink (it) not.

When your resplendant face displayed itself, a fairy seen, the intellect was crazed (1,342).

When pearl-like ears you offer to (my) view, once more, my heart perturbed, I am your slave (1,343).

How can I strive against the moon's (1,344) attack? How can I with a mote conceal a sun (1,345)?

When you are in my hands how hold them off? How non-existent I, when you exist (1,346)!

You are of earth, I also am of earth; a fairy if you are, a man am I.

How long the biting of (my) lips to last? the tasting of the water of (my) mouth (1,347)?

Devise some means,—I'm one by grief o'ertaken,—by which to-night I gain my heart's desire.

Because my soul has reached my lips through grief, give me warm kisses (1,348), give me not cold words.

If fortune make your love my helpful friend, (then) fortune's help will make me fortunate.

You say (to me), Grieve not, I am your friend; pursue your business, I'm engaged in it.

To whom has happened harder case than this? Deliver me, for I have suffered this.

Though you have haunches like a (young) gazelle's (1,349), how long into a hare's sleep will you lull (1,350)?

I fear this ancient wolf of vulpine craft (1,351) in wolfish, vulpine dealings will engage (1,352);

That like a lion-taker (1,353) it will charge, and, as a leopard might, will cast me down.

Consumed am I by my desire for you, (then) suffer me to attain to my desire.

(But) if you close the door to my desire, in (my) desire to-night shall I be burnt.

(Then) suffer my exactions, (even) kings and sultans bear the exactions of (their) guests.

When once again I had no patience left, she said, It will be so, withhold your hand.

Though life they touch, I'll suffer your demands—you from Khallukh (1,354), from Ethiopia I (1,355).

(Yet) is it fitting such a life (as mine) to offer to a guest like you as gift?

But this desire (of yours) of which you speak,—late you will gain it, and you seek it soon.

If from a thorn a paradise can spring, such an affair will come from one like me.

And if from willow aloes' scent can rise, from me this business will to being come.

Take whatsoever you desire of me, save one desire which is a vain one (now).

My cheeks and lips and bosom, all, are yours—except one pearl the treasure all is yours.

With this if you're content, there's more at night, and of such nights a thousand wait you still.

When your heart is inflamed by the pure wine, I'll give you a cupbearer like the moon (1,356);

That from her you may gain your heart's desire, and leave my skirt in freedom from your hand.

When the beguiling of her tongue I saw, I gave ear to her, but I did not hear.

Although I strove for calm and modesty, my sword was keen, and fervid was my fire.

(Then) from afar said Fortune, Foolish man, *Beyond 'Abbādān there is ne'er a town* (1,357).

I immature, through too much diffidence, after (the chance of) much had little gain.

I said, O you through whom my case is hard, you who have taken from me all repose,

A hundred thousand men (ere this) have died in eager longing to discover hoards.

(Then) I whose foot has struck upon a hoard,—though pain befall,—how should I hold my hand?

As long as I have still a single breath I cannot let your ringlets leave my hands.

Either arise and dance upon this mat, or else demand a mat and pour out sand (1,358).

Either light up my candle on this throne, or fix me on a gibbet like a throne (1,359).

With heart and soul and intellect and sight, how can I do without you patiently?

Honey your lips, your cheeks the rose, then think the honey has its bee, the rose its thorn (1,360).

Where is he who'd not eat rose-honey sweets (1,361)? May he who would not eat them never eat!

The aim I'd gain from you, enslaving (queen), I'd gain for nothing though my life were given.

Who would not gain a treasure (then) for naught, and at the cost of life a wish like this?

I shall give light for this night like a lamp, for, as a lamp, from love of you I burn.

My burning keeps me bright with life as lamps: the living burns, but branded is the dead (1,362).

Should the sun not revolve in burning state (1,363), 'twould be in woeful state through dearth of light.

My brain has been asleep; what doubt of this?—the sleeping and the dead are reckoned one.

This not the wish I seek (to gain) from you; a dream I call it for myself (alone) (1,364).

(But) if my eyes had not beheld your face, how could they (e'er) have seen such dreams as these (1,365)?

(Now) if you are resolved to shed my blood, be prompt, lest towards you promptness be employed.

Then in the ferment of my blood and brain I threw myself towards that lovely flower.

Again I put my arm around her (waist);—her eyes (were) languorous, and I was drunk.

Thesauri portam repente arripui, ut rubinis sardachatem insererem (1,366).

Moram affectavit dum peteret ut quod ad illud mel attineret patiens essem; ego vero non audiui.

She vowed, This treasure's yours, (but) for to-night there's hope, your heart's desire to-morrow comes.

In wish for me, a world-illumining sun, you've passed from night to night and day to day.

Do with the hope to-night of treasured store, and seize the treasure on the ensuing night.

One night of patience, sure, is possible: to-night is but a night, 'tis not a year.

(But) this desire which for herself she showed increased my own desire a hundred-fold.

(Whilst) she was speaking (in these terms to me), like a keen dagger did I clutch her waist (1,367).

Postremo ad id pervenerunt res ut manu sollerti zonam affixam solvere possem.

My obstinate persistence when she saw, (all) my impatience and disquietude,

She said (to me), A moment close your eyes, ut sacchari receptaculi portam aperiam.

Quum id quod petis nudaverim, open your eyes and take me to your breast.

(Deluded) by the sweetness of her plea, ab ejus thesauro oculos meos clausi.

A moment's respite when I'd given her; Open your eyes! said she, I opened them.

In hope of (longed for) prey I set myself to take a lovely bride unto my breast.

Turning to her with eager glance, I saw—that I was in the basket as at first!

No man or woman near me, I alone, my sole companion only bitter sighs.

Far from the brightness of the light like shade; a raider far from predatory raids.

Whilst full of fears, beneath the column soon a movement took the place of quietude.

My friend approached, and from the column high loosed the rope of my basket from (its) tie.

When Fortune was full tired of her pretence, my basket from the column glided down.

Then it retired from me and fled away. My friend embraced me, offering excuse.

He said, If I'd explained a hundred years, you never would have credited the truth.

You went and saw (yourself) that which was hid. To whom could such a tale as this be told ?

Since from such tyranny we hotly chafed, in our complaint of it we dressed in black.

I said, O you who are oppressed like me, you whose good judgment I approve (in this),—

I who have been oppressed have no resource save, with a silent tongue, to dress in black.

Go (then) and bring to me black silk (attire). He went and brought it on that same dark night.

In black silk (garments) I attired myself, and that same night prepared to take the road.

I reached my city with contracted heart, coloured, (as one might say), with (deepest) black.

I who am king of those who dress in black in grief cry out, as does a (thunder) cloud,

That I whilst longing eagerly fell far from such a Moon with wish ungratified.

When my lord made no secret of the case, (but thus) recounted (all) the tale to me (1,368),

I by his money purchased, (humble slave), chose the same thing as he himself had done :

Like Alexander, for the Stream of Life I went into the blackness of (its) Shades (1,369).

The moon in blackness gains (her) majesty ; hence do they make the king's umbrella (1,370) black.

There is no hue more excellent than black : the fish's head's not equal to its back (1,371).

To have black hair comes from one's being young : such blackness gives a youthful look to men.

The eyes by means of black (1,372) can see the world ; no dirt is seen upon (a thing that's) black.

(And) if the night's fine silk were not black-hued, how should it merit the moon's love (of it) ?

Seven hues are there beneath the seven thrones (1,373);
higher than black there is not any hue (1,374).

After the Indian princess for Bahrām had fully brought this story to an end,

The king bestowed praise on the narrative, embraced (the princess then) and happy slept.

Bahrām on Sunday sits in the Yellow Dome, and the daughter of the king of the Second Clime tells him a story.

On Sunday from dawn's scales (1,375) when filled with gold the mountain's belt, the borders of the plain,

(Bahrām), a lamp illuming all the world, like the sun, under gold became concealed (1,376).

He took up like Jamshīd (1,377) a golden cup (1,378); he put on like the sun a golden crown.

And like the yellow rose in fine display, amber he set upon a golden ring (1,379).

He went, gold scattering, to the Yellow Dome, his cheerfulness increasing hundredfold.

He set himself to joyousness therein through the delights of wine, the sound of song.

When came the night,—not night, but bridal bower of joys, the quiet-seeking lover's veil,—

The king required from that sweet-spoken bride (1,380) that she should mate her lips with honeyed tones (1,381).

He called on her for fluted utterance (1,382) in dome so resonant to dulcet sound.

Since from the king's command was no escape,—excuses are not pleasing to the proud,—

The Grecian bride, adorned and lovely (1,383), said, O lord of Greece, of China, and Tarāz (1,384);

'Tis you who vivify the souls of kings, the glory you of conquest, lord of kings.

Whoe'er resolves to be aught but your slave, casts his head underfoot like scattered coin (1,385).

When she had paid the dues of homage (thus), as incense of the censer, made her breath,—

STORY.

She said, A certain city in 'Irāq had (once) a king unique among (all) kings.

A sun (was he) in world-illumining, (and) beautiful as Spring on New Year's Day (1,386).

All that we count as learning and as worth, all such as may avail the accomplished man

He had, and notwithstanding all such worth was fain to be content without a wife.

For from the reckoning of his horoscope he'd read that strife would come on him through wives.

Because of such a risk he did not wed, that he might feel not trouble and distress.

(And) thus he put up for a while alone with singleness of state and solitude.

The only plan (then), for he had no choice, was to take, worthy of him, some fair friend.

He bought some lovely slaves of various climes, not one of whom could serve as he thought fit.

Each (of them) by a week's time, more or less, would step beyond her (just and proper) bounds.

The rank of lady-consort she would claim (1,387), (and) treasures such as Korah's would demand.

An aged hunchback in the palace lived: a foolish woman who would fools delude.

She fancied gain at once in lying words (to) every slave-girl whom the king would buy.

With wheedling art she'd call the new-bought slave princess of Greece, and beauty of Ṭarāz (1,388).

When the girl often heard deceit (like) this, the duties of her service she'd neglect.

Of meddling fools how many (do we see) who, (though their) friends, lead servants into pride!

Such are balistas, beautified, adorned, they ruin houses, families (1,389) delude.

However much the king would strive (to please), no girl assumed her just and proper place.

Each one for whom he sewed a robe of love, would sell it, since she had no love for him (1,390).

By dint of parting with the young slave-girls the title, "Seller of slave-girls," he gained.

Each one by outer (tokens) only judged, no one the inner bearings could compute.

Through seeking much the king became distressed, (and) no desire (of his) was gratified.

Nor through ill fate could he to marriage haste, nor could he find such slave-girl as he wished.

Of all who were impure he washed his hands; he sought one who was beautiful and pure.

Until one day a man who dealt in slaves brought information to a royal slave

That from the picture-house of China's realm (1,391) a merchant had with thousand hūris come.

Virgin slave-girls of countries different: some of Khallukh (1,392), some also of Cathay.

Each one, in face, a world-illuming sun; a love-compeller, one who lovers burnt.

Among them a young slave-girl like a fay, who from the morning star had borne off light.

A ear-bored (1,393) (slave-girl), (but) an unbored pearl; appraised by the pearl-seller at a life.

Her lips like coral—(coral) clasped with pearls; bitter in answer she, but sweet in smile.

One who bestowing sugar-sprinkling smiles, makes all eat (only) sugar many years.

(Yet) one whose tray, with naught but sugar charged, affords but bitterness as food of men (1,394).

(E'en) I, who in this traffic am engaged, at such lips, moles, and ringlets have been dazed (1,395).

I am assured if you should also see that beauty and attraction you'd approve.

The king commanded, Let the dealer bring the slaves to me, a connoisseur of slaves.

He went and brought them, the king looked at all, (then) with the dealer he engaged in talk.

Although each was in face a Moon, that one (erst) mentioned by the dealer was a queen.

The eyes approved her as more beautiful than, by the speaker, she had been described.

The king said to the dealer, Tell me (now) what kind of disposition has this girl?

If in my mind I feel a wish for her, whatever price you ask, I'll add to it.

The merchant from Cathay thus loosed his tongue, This maiden, honey-giver, honey-lipped,

Save one bad fault, and that is truly bad,—that she displays no love for him who woos,—

Has, as you see now, all the qualities of beauty and attraction which are sought.

Whoever buys her with delight of me, next morning gives her back to me again.

For at the time when longing most prevails, she brings despair on him who longs (for her).

And he who woos her with most earnestness, aims soonest at the ruin of himself.

In disposition she's one hard to please; you also, I have heard, are hard to please.

Thus, she, and you (too) thus—give up (the thought), (for) how should harmony be feasible?

Think (only) that with pleasure you have bought, and (then) like others sent her back to me (1,396);

(And) any other who may please your heart at once send to your haram without pay.

From dealing for her you had best abstain. Look out some other who is suitable.

The king felt no such wish as buyers should for any of those fairies whom he saw.

No love rose in his heart for any one except that fairy-faced girl erst (described).

The king was puzzled to know how to act : how with a simple novice " nard " to play (1,397).

His heart could tire not of its love for her (1,398) ; nor could he rashly buy with such defect.

At last, (in spite of all), love turned his head, threw dust into the eye of kingly power.

Silver he poured before the silvery-limbed ; he bought with silver one of silvery form.

The door of one wish on himself he shut, and passed a pleasant life with that fair maid.

That fairy-faced one in the king's haram performed the service from indwellers due ;

As rose-bud, tender in the calyx, she ; outwardly stubborn, inwardly a friend.

Save with regard to intercourse withheld (1,399), no service (due) did she withhold (from him).

The household-ordering, the seraglio trust—each (duty) she accomplished like a friend.

Though as the cypress he exalted her, she like the shadow fell beneath (his) feet.

(Then) the old dame engaged in (her) deceit, and in attempts to make a straight house bent.

The girl exclaimed against that crude old dame for changing (thus) her name from that of slave (1,400).

(So) from this circumspection which she used he knew about the other slave-girls' fault.

He drove away the old dame from the house—see to a charmeress what charm he used !—

Till the girl grew so precious in his eyes that he became through love the slave-girl's slave.

Although that raiding Turk's insidiousness he felt (1,401), yet still he practised self-restraint.

Until one night it happened in this wise, a fire was kindled in those lovers twain.

The monarch's feet (lay) in the charmer's lap—the gold bought slave (was dressed) in painted silks.

Aqua munita hujus arx ; illius balistæ ignis fervidus.

The king when heated by a flaming fire, said to that rose, of rose-water the fount,

O (tasteful) date of mine, matured and ripe, eyes of my soul and soul (too) of my eyes,

The cypress to your form, as grass ; to you, a jug-bearer the basin of the moon (1,402),—

I'll ask of you a thing of import hid ; answer me truly as I question you ;

(For) if the answer (that you give) be straight (1,403), things will be straight for me, (straight) as your form.

And then, to stimulate her heart and soul (1,404), in eloquent narration thus he spoke (1,405) :

In sextile aspect Venus (1,406), on a time, Bilqīs (1,407) was seated with (King) Solomon.

They had in all the world one only child, who had disjointed, (helpless) hands and feet (1,408).

Prophet of God,—(thus) spoke (to him) Bilqīs,—both I and you are healthy, head to foot.

Why is our child so ailing, (tell me then), with hands and feet so far from healthy state ?

A cure for (this) his ailment must be found, and when you find it it must be applied.

When Gabriel (from God) a message brings, convey to him a full account of this ;

So that, returning from your presence, he the secret from "the Guarded Tablet" (1,409) seek ;

And show, best user, you, of remedies, the remedy essential for the cure ;

(So that), perchance, the child may (thus) be saved, (and) may be hopeful of (regaining) health.

With these expressions Solomon was pleased, and sundry days expectant he remained.

When Gabriel communed with him (again), (the monarch) told him that which he desired.

Gabriel went, then mercy brought—from whom? From the All-Powerful of the azure sphere.

He said, The cure for this is (in) two things, and those two (things) are rare (things) in the world.

These are that with your wife when face to face, each, (questioned by the other), speak the truth.

If both give truthfully your narratives, (then) from the child the trouble can depart.

When Solomon reported to Bilqīs in (all due) haste the words of Gabriel,

Bilqīs, rejoicing at those words, exclaimed, May our house flourish by a worthy heir!

She (then) continued, Say what truth you seek, that I may tell it as good faith requires.

That bright lamp of existence asked, O you, whose beauty was the final cause of eyes (1,410),

Have you in concupiscence in the world ever had wish for any one but me?

She said, The evil eye be far from you! for you are brighter than the fount of light (1,411),—

As in the youth and beauty which are yours, so to all ranks you rise superior.

Fine nature, beauty, kindliness are yours; your banquet paradise, as Rīzvān you (1,412).

The seal of the prophetic office yours, the seal too of the world (1,413), this fact's not hid.

Yet spite of all your beauty and your youth, your sovereign power and absolute success,

Whene'er I see a young man from afar, from wicked inclination I'm not free.

After the child with useless hands had heard this secret (told) he stretched his hands to her.

He said, O mother, (see), my hands are cured ; like roses I've escaped from others' hands (1,414).

When she of fairy face by speaking truth had given hands to one of fairy birth,

She said, O lord of demons and of fays (1,415), like goodness comely, and like wisdom good,

Disclose a secret in the child's behalf, that he gain feet from you, as hands from me.

I'll ask a question if it pain you not : to-wit, you have much treasure, many a store—

(Now say) does greed attack your heart at all, so that it covet what another owns ?

The godly prophet said (in his reply), I have (indeed) what no one (ever) had :

(All) sovereign power, and wealth, and kingly hoards—all have I from the moon down to the Fish (1,416).

With affluence so copious and complete,—whoever comes to me to pay me court,

I give a glance in secret towards his hand to see what gift the wayfarer has brought (1,417).

After the child had heard this he was cured : he moved his feet and rose up from the ground.

Father, said he, my feet have power to walk : your wise resolve has let me grace the world.

As in God's sanctum (1,418) you have spoken truth ; the trouble's left my hands, the pain my feet.

'Tis best we also strictly keep to truth, and at the quarry shoot the arrow straight (1,419).

(Then) tell (me, pray), O you who are unique among the kind, why love is dead in you ?

Granted that I continue (thus) in pain, and (only) from a distance glance at you,

(Still) why have you, so fairy-like in face, so beautiful, abandoned thought of love (1,420) ?

The graceful cypress, near the limpid spring, could see no better answer than the truth (1,421).

She said, There is in our unworthy race a property which by us has been proved.

Whoever of (our) women trusts her heart to (any) man dies when a child is born.

Since every woman of us dies who bears, how should we give our heart to (any) man ?

One should not yield one's life for a desire ; should not take poison (though) in honey (dipped).

To me my life's too dear to be consigned to that in which much danger is involved.

(So) I, who love no lover and love life, have (now) disclosed the mystery to you.

(Now) since the cover from my tray has fallen (1,422), leave me alone or sell me, as you will.

But since I've not concealed my mind (from you), but let you know the state of my affairs,

I hope the monarch of the world will not conceal the state of his affairs (from me) ;

(But tell) why he gets always tired (so) soon of slave-girls who are lovely as the sun ;

To none the heart should covet gives his heart, spends not a single month with any one ;

Whomever like a lamp he treats with care, he puts out like a candle (soon) again ;

He raises her in comfort to the sky, (then) casts her in abasement to the earth.

The king replied : Because no one of them displayed a particle of love for me ;

In their own business they were all engrossed ; at first they seemed good, but were (really) bad ;

When they had used their hearts to ease, they all gave up the toil of service due from them.

Each has a step adapted to his length (1,423) : not fit for every stomach bread and beans.

A stomach must be stone-like that its mill by a handful of corn (1,424) may not be vexed.

A woman seeing one of open face, looks both at him and also at herself (1,425).

Trust not in any woman, she's a straw; the wind whirls off a straw in any place.

A woman who sees gold upon the scales, will bow her head for one grain to an ass.

The pomegranate which is replete with seeds, has ripened both in rubies and in pearls (1,426).

Grape-like, a woman's innocent as child: when 'raw she's verdant, full-grown, black of face (1,427).

The thing which in the country they call "gourd"—those which are raw are ripe, the ripe are raw (1,428).

A woman's chasteness is (her) husband's grace; the night is moon-faced when it finds a moon (1,429).

Of my attendant slave-girls every one thinks not of anything but decking self.

But in you I have noticed this that oft you to the duties of your service add.

So though from you I've not obtained my wish, I cannot rest a moment far from you.

Of such deep, rare expressions did the king employ a number, but without effect.

The froward girl would not give up her plea; she shot an arrow at the mark and went (1,430).

And as before beneath a load of grief he traversed (still) that steep and stony pass.

Patient with thirst upon the water's brink, whilst time (impatient) speeded (on its way).

(But) the old dame, whom he of kingly grace (1,431) had driven from the palace once before,

Gained knowledge of the patience of the king, and of his not obtaining his desire.

How foiled by one just come to woman's age, he, one of mighty frame (1,432), had lost his might (1,433).

She said, Now is the time if by some trick I am to lead a fay
a demon's dance (1,434);

In the Sun's throne if I'm to make a breach, and the Moon's
fort in ruins I'm to lay;

So that no further any archer's shaft may on the bow of an
old woman come (1,435).

As sorceress, she saw the king alone, (then) went, prepared
the necessary spell;

(And) cast on him a spell experience-taught, for vengeance
on the world-illuming Sun (1,436).

She said, If you desire the unbroken colt soon to your saddle
to be broken in,

Then saddle twice or thrice before that colt a colt which has
been tamed, and gently stroke.

By bridling thus the tame colt then contrive under control
to bring the unbroken one.

The king was pleased with these insidious words; the bricks
of this (her) mould seemed whole and sound (1,437).

He bought a spritely girl of honeyed lips, versed in insidious
and in cunning arts.

One knowing haram life (1,438) had trained her well; from
birth was she too of a docile mind.

In witty speech and fellowship she showed at every pass all
graces with the king (1,439).

The king dissemblingly put up with her; against the grain
one sad, dejected, played (1,440).

Sometimes engaged in converse with the one, he made love
to the other when impelled (1,441).

With one he dallied, with the other slept; here was his heart
pierced, there a pearl was pierced (1,442).

Illius concubitus invidia mota illa non perforata margarita
(1,443) *concupiit perforata esset margarita* (1,444).

Though through his letting jealousy encroach the dust of
pique (1,445) fell on the Moon's bright face (1,446),

The road and rule of service still she kept; she passed not a
hair's breadth from what had been.

She tried to fancy what the trick might be—from the old woman's oven rose the storm (1,447).

Shestill kept quiet, practised patience still, (but) in love patience is of no avail.

One night in private she, of blessed face, found an occasion, and inspired by love,

Thus spoke, O monarch of angelic kind, ruling the realm by justice and the Faith,

Since you are truthful and right-judging (too), keep to the road of truth and right with me.

Each day that steps forth sees at first a dawn, and at the last (it sees) an eventide (1,448).

Since you,—whose day let no decline affect, whose night be naught but night of union's joy!—

At first gave honey to me white as dawn, why do you (now) sell vinegar like eve (1,449) ?

Grant you are tired of me, untasted, still why have you given me to the lion's jaws ?

Why have you shown a dragon to my sight so (terrible) that I must die through pain ?

If death befit me, yes ! but if you kill, (do so) at least with your own sword alone.

I swear by God, and by your life (I swear) that if you will unlock this (mystery),

I will throw off the lock which guards the pearls, and henceforth acquiesce in the king's wish (1,450).

Who (then) has been your guide to such a road ? Who has suggested to you such a game ?

Inform me, for I know it not a whit, that I fly not, for I am swift of wing (1,451).

Seeing that in her oath he could confide, the king, since he was much in love with her,

Hid not the state of things from that fair girl, but told (her) everything of every kind (1,452).

(He said), The love of you inflamed (my heart), kindled a fire (in me) and burnt me up.

Only by fire does water become hot; only by fire does iron become soft (1,453).

Still, come what may, my mind's so set on you that love's pain's better than my remedy.

Through you a fire was (kindled) in my heart; (then) the old woman in the midst raised smoke (1,454).

When you became with me as candle straight, the smoke of her who raised it was dispelled;

For since my sun has entered *Aries*, why should I call to mind the old dame's cold (1,455)?

Many such soothing words he spoke, and she, delightful fair one, heard them with delight (1,456).

Thus taught, the lily-finder access gave unto the lily-scented cypress-tree (1,457).

Luscinia rosæ calycis solio superincubuit; evolvit se rosæ calyx, et lusciniæ cupidine factus est ebrius.

Stagno iniecit piscem; lacti dactylum iniecit.

Mira dulcedine pinguitudineque erat; ejus dactyli dulcedinem auxit.

Rex formæ sinensi (1,458) sericum sinense pictum et subtilissimum detraxit; portulæ seram auream excussit.

Dignis auro margaritis refertum thesaurum vidit; ornamentis additis aureis effecit ut (illæ margaritæ) flavæ fierent.

Yellow is that from which comes cheerfulness; from it the joy of saffron—"ḥalvā" comes (1,459).

Why notice this that saffron's yellow-hued? Notice the laughter of the man who eats.

The candle from its yellow veil takes light (1,460); through yellow Moses' calf its value gained (1,461).

Gold which is yellow is the source of joy, and yellow ochre's precious too for this (1,462).

When to an end the king had heard this tale, he took her to his arms and happy slept.

Bahrām on Monday sits in the Green Dome, and the daughter of the king of the Third Clime tells him a story.

When Monday came the king unto the moon upraised his fortune-favoured canopy (1,463).

In green resplendent he was bright and gay (1,464), like heavenly angels (all in) green (attired) (1,465).

He set off on his way to the Green Dome, giving his heart to gladness and to joy.

After the garden of the stars had spread this verdure, emerald-hued, with vernal blooms (1,466),

The king desired the wisdom-gifted (bride), that green-throned cypress (1,467), honeyed words to speak (1,468).

The fairy having shown him reverence, unveiled the mysteries to Solomon (1,469).

She said, You by whose life my life is glad,—May all lives be a sacrifice for yours!—

Your tent (1,470) is the abode of power and state; the crown and throne the threshold of your Gate (1,471).

The crown has exaltation from your head; the throne has sovereign power from your Gate.

(Your) crown's the very keystone of the realm; all heads must seek your Gate to gain their wants.

When she had honoured (thus) the lofty throne, her lips poured forth sweet eloquent discourse (1,472).

STORY.

She said, There was a worthy man in Rūm (1,473), like honey in the wax, good, blessed in heart.

Of art and knowledge all required in man he had, all goodness (too) with it as crown.

His goodness, wisdom, such, he was disposed to pure and chaste relations (in his life).

The people all had great respect for him; they called him Bashr, the abstinent (and pure).

One day for pleasure by a road he went, a road devoid of incline and decline.

When, sudden, love attacked him by the way, trial, temptation played a trick on sense.

A face in silken wrapper came to view (1,474): the moon at full beneath a murky cloud.

Of Bashr thoughtless as she passed along, the Moon's veil suddenly was blown aside.

The wind to trial and temptation guide; the Moon came forth from 'neath a murky cloud.

When Bashr saw, his legs grew weak, and he, pierced by the arrow of a glance, stood still.

He saw a face which by coquettish lures hundred such abjurations would annul (1,475).

A heap of roses, but with cypress form (1,476); one of fair face, washed with the pheasant's blood (1,477).

Her languorous drowsy glances by their spells banished from more than thousand lovers sleep.

Her lips like roses' petals moist (with dew); rose-petals they in (sweetest) nectar rich.

Her eyes narcissi in their languorous drowse—disturbance (1,478) in their drowsiness concealed.

Her face appearing under curly locks (1,479), like to the eagle's breast beneath its plumes.

A mole she had more dusky (1,480) than (her) locks; an eye more dusky (1,481) than her (dusky) mole.

Such eye-beguiling locks and mole she had, no heart could rest indifferent and calm.

A cry involuntary rose from Bashr; his reason took to wings and left his frame.

The Moon, a lonely wanderer (1,482), at the cry fastened (at once) her veil around (her) face.

In haste precipitate she went her way, the blood of such a murder on her head.

When Bashr unclosed his eyes from sleep he saw a place of tumult (and) a ruined house (1,483).

He said, If I pursue, it is not right; yet to rest patient, cold,—how can it be (1,484)?

Yet patience is the sole resource I have ; whatever passes this is infamy.

Though led astray by passion, after all I am a man, I shall not die from grief.

To give up lust's a token of the Faith ; sobriety (too) stipulates the same.

'Tis best that from this city I remove, and turn my face towards Jerusalem ;

That He, the God who knows both good and ill, may in this matter give me some relief (1,485).

He made provision for the road and went, he hastened towards the shrine, Jerusalem.

When at that holy place he had arrived, God to this lock vouchsafed to him the key.

He sought to make excuses, pardon asked, and rose superior to his (late) desire.

He fled away from danger to his God, to abstinence and patience gave his heart ;

That (God) might so preserve him by His Grace that mischief should not find a way to him.

Many prostrations on that ground he made, then from that holy sanctuary turned.

He had a comrade on the road, with whom one would be hostile though by nature kind.

A caviller when subtleties were broached : on any theme he'd cavil endlessly.

In this way it must be, he'd say, or that ; let no one wag his tongue in senseless words.

(Thus) Bashr, (now led to) talking, he had made forgetful (quite) of taciturnity.

When Bashr on any theme would speak, he roused at all that would admit of subtle glose.

He asked, What is your name, that I may know, and henceforth call you by your proper name.

Bashr answered him and said, Your servant's name is Bashr ; now (tell me), prythee, what is yours.

He said, (Then) you are Bashr, pride of men, (and) I, Malikhā, leader of mankind.

Whate'er is in the sky or on the earth ; whate'er by sense and judgment may be judged—

All this I by my knowledge know in full ; I know what's lawful, what forbidden too.

I'm one, but more expert than (any) twelve ; one art of mine exceeds the arts of twelve.

The mountain see, the hill, the plain, the stream,—all things which are beneath the azure sphere,—

The principle of each exactly found, (I know) whence this gained being, whence that grew.

And of the sky too,—whatsoe'er's in it,—I am informed, though my hand touch it not.

If any news affect (too) any tract, with truest estimation it I know.

If any realm should fall into decay, I know it many years before the time.

Whatever thing may reach maturity (1,486), I can give news of it a year before.

I know so well the pulse and testing glass (1,487) that fever from the body I can turn.

When I bring fire and horse-shoe 'neath a spell, like pearl and ruby amber's power I use (1,488).

Stones by my alchemy are turned to gems, (and) earth (too) in my hands becomes as gold.

By breath of sorcery breathed from my mouth I make a pied-snake of palm-fibre rope (1,489).

And every treasure (too) which God has made,—I am the breaker of its talisman (1,490).

All one may ask about the sky and earth,—I can give knowledge both of this and that.

In no abode of learning can be found skilled master (1,491) having learning more than mine.

When he had boasted thus to some extent, Bashr at his senseless words was much amazed.

A black cloud (then) arose from o'er the mount, and when Malikhā cast a glance at it,

He said, Why is one cloud as black as pitch ; another cloud as white in hue as milk ?

Bashr answered, God's command effects such things ; you know yourself (that it is even so).

He said, No more of this, 'tis (but) a shift, the arrow shot should hit the target (fair).

The dusky cloud is (naught but) burning smoke ; on such a point intelligence agrees.

Whilst the milk-coloured cloud of pearly hue has in its native state a frigid damp (1,492).

(Then) he discussed with him the hidden winds. Again see how the idle gabbler spoke.

He said, Say (now) what is the moving wind ?—grovelling one should not live like ox or ass (1,493).

Bashr answered, This too is from God's decree ; nothing is ordered save by God's command.

He said, Let science take in hand the reins. How long old women's stories will you tell ?

The wind, no doubt, arises from the air, to movement stirred by vapour from the earth.

He saw a lofty mount, and said, This mount—why is it more majestic than the rest ?

Bashr answered, This relation is of God that one of them is low, another high.

He said, You throw me still on argument ; how long will you ascribe things to the Pen (1,494) ?

Terrific torrents brought on by the clouds incline the mountains to the lower ground.

But when the summit tends to lofty heights, 'tis farther off from where the torrents rush.

By reason guided Bashr exclaimed at him, and said, (Seek) not (to) strive with God's decrees.

The secrets of (such) things are known to me (1,495) ; in every learning greater I than you.

But, self-inspired, to deal in wisdom's ill, or take the path of fancy and conceit (1,496).

We cannot reach to yon side of the Veil, then how review the pictures on this side (1,497) ?

No effort void of error can be made ; no trust in faulty reading can be placed (1,498).

When cast aside this Veil I fear they'll tax the faulty readers with their faulty view (1,499).

(So) with the tree whose branches tower so high the hand of everyone should not make free.

The sacred spell recited (thus) by Bashr was powerless with that idle gabbler div (1,500).

For sundry days together they remained ; in naught abated he that idle talk.

Their road a burning waste with water none, their brains (too) all on fire with sleeplessness,

They rushed along with cries and clamour loud, until, from it excited, they arrived

Before a tree with branches towering high, wide-spreading, verdant, beautiful and tall.

Verdure (there was) beneath it like green silk, the eye was cheered and gladdened at the sight.

Embedded in it was an earthen jar, in which was water truly sweet and pure.

The gabbler saw the limpid water there like fresh sweet basil in (dry) earthen sherds.

He said, Felicitous companion mine, I ask (of you), pray say on what account

This earthen jar (here) with (its) open mouth is hidden to the brim beneath the ground ?

Say, how far does the water in it reach ? No mountain tract (here), desert all around.

Bashr answered (thus), Someone for heavenly meed has set it up, as they have often done ;

And fearing by some shock it might be broke (deep) in the ground they have embedded it.

He said, If in this mode your answer be, pure error is what you have said and say.

Yes, yes, indeed, one person for his like will bear each moment water on his back :

That, through a desert too, where from the heat you'd find no water if you sought an age.

Of trappers this must be the abiding place, the place of those whose business is the chase.

Truly, this jar, fixed in the ground by them,—they've made it as a snare to take the game :

That when ox, deer, gazelle, or onager, eats in the desert of the brackish food,

(Then) thirsty makes for water (for its need), it may speed quickly to this watering-place.

The hunter (then) will have waylaid (the game) ; have lain (for it) in ambush with a bow.

He'll shoot the game (there) as it (stands to) drink, and of the wounded game will make " kabābs " (1,501).

So loosen you the knots of bonds and ties that the investigator cry, Well done (1,502) !

Bashr answered, Happy speaker of the world, each one at heart has his own mode of thought.

That which is hidden in your heart and mine we think is in the heart of everyone.

Do not have evil in your heart at first, for evil thought at last makes evil deed (1,503).

Spreading their wallets by the water-side, they ate of bread, drank water (from the jar) (1,504) :

Water, in truth, for thirsty people fit—sparkling and wholesome, limpid too and cold.

Malikhā (then) to Bashr in haste cried out, Get up and sit a little farther off,

That I may get into this wholesome fount, may wash my body and be free from dust.

For dirt has settled on me head to foot from perspiration troublesome and salt.

With water I will wash away my dirt, and get upon the road quite clean and fine.

Then with a stone I'll break the jar to bits, and save the quarry (thus) from injury.

(Then) Bashr exclaimed, Stop, simple-minded man! Make not a dyeing-jar of such as this (1,505).

With stimulated heart (1,506) you've water drunk; why pour on it the foulness of your limbs?

He who drinks water which shall comfort him, would never think of spitting on the same.

On mirrors vinegar should not be rubbed (1,507), nor should a pure thing be defiled with dregs.

So when another, tried (as we) (1,508), shall come, he may get comfort from the pleasant fount.

The ill-advised man would not hear his words; he made his evil nature manifest.

He stripped, and (then) together tied his clothes, drew himself in, and sprang into the jar.

When he was in, no jar 'twas, but a well, (and) to the bottom a long distance down.

(His) smartness against death availed (him) not; he struggled much, but he could not escape.

The water which he swallowed stopped his breath; at last he drowned and 'neath the water sank.

On that side Bashr sat with troubled heart, (and) shed some tears (of sorrow) for his friend.

Again he said, He with consummate schemes has in his smartness bidden me farewell (1,509).

I fear with dirt that sample of the base (1,510) will bring pollution on the limpid fount;

Cast through the water foulness of two kinds, and then will use a stone upon the jar.

Malevolence like this comes from the base; not from the pure and the intelligent.

May no one have a comrade such as this! May one so low and mean be only drowned!

After he'd spoken in these terms awhile, the man came not, and (so) a long time passed.

He (then) went towards the jar to seek his friend, (having) no knowledge that the man was drowned.

When o'er the jar he had inclined his head, he saw a marvel, and bereft of sense

Felt strangely helpless, thought what can this be ? (then) from the (lofty) tree he broke a branch.

With hands and nails he made it as a fork, in length about the measure of a spear.

Then, like unto surveyors of the sea, thrust it into the jar to gauge the fount.

Speak not of jar ! What saw he ? A deep well, rising to rare and marvellous extent.

The surface bore a species of short weed, so that the swimmer would be lost in it.

Bashr, estimable man of worthy deeds, could swim, and God was aid to him and friend.

Much strength exerted he, much effort used, till he had brought to light a sign of him.

With urgent haste he drew the drowned man out, bore him to pit of earth from watery pit.

When he had filled (the grave) with earth and stones, sad, grieved in heart, he sat beside its head.

He said, Where (now) your judgment, cunning arts ? Where is that awl with which you loosened knots ?

(Where too is) all your claim to artful schemes towards beasts of prey and demons, men and fays ?

And (all) your boast that you would lasso, you, the secrets of the seven lofty spheres ?

Where now your claim to (knowledge of) twelve arts ? (your words), Nor man nor woman one thus dead (1,511) ?

And your declaring that you could foresee by your devices all things (which should come) ?

An open well before (you) on the road (1,512) how with your eyes of knowledge saw you not ?

Then the inquiries (too) of every kind which have been made by us on such a fount,—

Though our decisions with each other clashed, I say not (either) had a watery base (1,513).

We cast a fire upon our jar by all we cast into the water of that jar (1,514).

Other the work of that Artificer (1,515) ; outside my reckoning, out of your's it stood.

The Sphere has tied the thread together, so that none have come upon the end of it (1,516).

Though all that we have uttered of that kind was only (based) upon erroneous thought,

You through those (thoughts) were drowned, and I was saved, because you were not grateful, and I was.

You who described it as a snare for beasts, stuck in a snare yourself, e'en as the beasts.

But I about it entertained good thoughts,—my good was fortunate, I saved my life.

He spoke these words, and (then) rose from the ground, and sought (Malikhā's) goods to right and left.

He went and took up one by one his things : Egyptian stuffs, turban of linen fine.

When from his roll of goods he took the seal, a purse of gold fell out upon the ground.

A thousand "durusts" (1,517) of Egyptian gold, those ancient coins which were in early times.

He sealed (it) up, detached his heart from it, and left it as before sealed at the mouth.

(Said he), Since he received no help from me, I'll serve the office of custodianship.

All I will fasten up and keep secure, and give to him who has a claim to it.

I'll seek his house with closest scrutiny, and give it to the person of the house (1,518).

If I indeed should do as he has done, I too should eat from the same place as he.

(So) he tied up the roll as it had been, and when 'twas tied he took it in his hand.

He set out on his way and travelled on ; by hill and plain he came towards a town.

After a few days' rest within the town, partaking of (the needful) food and sleep,

He showed the turban to each person there, asking who might the owner of it be.

A worthy man who recognized it said, You must from here a little distance walk.

Within a street, the houses it contains so many, stands a mansion fine and high.

Knock at the door, the threshold of his house ; do not have any doubt, the house is his.

(Then) Bashr, garments, turban, gold, in hand, went to the house of which he'd been informed.

He knocked, (and soon) a sweet-lipped beauty came, and oped the portal of the lofty house.

She said, Tell (me your) business or (your) need, that I may further it as may seem best.

He (thus) replied, I have some property ; inform your lady, I would give it up.

If I'm allowed to go into the house, when I go in I will with truthful words

Tell her what fraud and perfidy from fate Malikhā, he of heaven-born wisdom, saw.

The woman led him (then) within the house, and on a cushioned seat gave him a place.

(The dame) herself, with face inveiled (from view), said, Speak, a meritable act 'twill be.

To her of moon-bright face and silvery limbs Bashr told fully every incident.

His coming into fellowship with him, his hearing him hold forth on arts (he claimed).

Then his rude rousing up to argument, his claiming (knowledge) on all themes (that rose).

His thinking evil too of everything, putting on every good the stain of ill.

How too he dug a well for other men, and how he went himself into the well.

How then it rose in billows like the deep, and how at last the water stopped his breath (1,519).

When he had told of all that he had seen, what he had heard too from that faithless man,

He said, Though he is dead, may you live long! His place the earth, the mansion be your place!

The carrion which the water had washed clean I put into the store-house of the earth (1,520).

I fastened up whatever things he had, and see, behold! I have them in my hand.

Clothes, gold he laid at once before (the dame), approving his integrity to her.

She was experienced and possessed rare gifts; she read the page (before her) word by word.

Awhile she was afflicted by the words; she shed some tears at that which had occurred.

She then gave answer, Man of noble sense, beneficent you are, a slave of God.

On your integrity may blessings rest, and on your courteous grace and candidness.

Who would show ever generosity such as you have towards a friendless one?

Beneficence is not to fill oneself, for that is what a fly is fit to do (1,521).

Beneficent is he whom, in his acts, Satan leads not astray by coins of gold.

Malikhā, dead, consigned to earth his frame, has borne his soul to an appropriate place.

You spoke of him as hard to please, 'twas so; 'tis true, increased a thousandfold your count.

His occupation naught but tyranny, but faithlessness and torture of mankind.

He did much wrong to women and to men ; for such a one such (fate) is fit and meet.

A Jew of rancorous nature in his faith, subtle as snake, a dragon in his acts.

For years from him I suffered much distress, no fruit I've eaten from him saving ill.

I, sleeping on the couch of his ḥarīm ; he, forging falsehoods to discredit me.

Through loads imposed my head like clouds depressed ; he, like the lightning, drawing sword at me.

(But now) since God has driven him from my side, disturbance and distress have left me (too).

But good or ill his acts, his face is hid ; evil must not be spoken of the dead.

He has departed from the midst of us ; relations (now) are otherwise disposed.

(And) you, since you are one who meets my views, I choose to be the partner (of my life).

Wealth, land, and beauty, modesty, are mine (1,522) ; better where should you meet with lawful spouse ?

(For union) order soon all needful things, a union God Himself has, (sure), ordained.

I have approved of you to be my mate, for I have seen your noble, generous mind.

If you have any inclination (too, tell me), that I may claim to be your slave.

My words are done, this is the state of things ; much wealth is mine, and this, my beauty, (see) !

Then from the pearl she lifted up the veil, from moist cornelian took the impression dry (1,523).

When Bashr saw her loveliness and grace, her eyes' seductiveness, her witching moles,—

He saw the fairy-faced one whom before as world-illuminator he had seen.

He raised a cry and fell bereft of sense, a slave to her who was a slave (to him).

The honey-lipped one seeing this made speed, she sprinkled scent, and brought him back to life (1,524).

The unconscious man to consciousness restored, his head was heated with the heat of shame.

He said, Though through a fairy I'm distraught, think not that I am a demoniac (1,525).

Though he is lost who has beheld a div, a fairy I have seen, O fairy-born.

And what you see is no love of to-day's; long time it is that I have felt this pain.

For in a certain narrow street one day the wind blew from your hand your veil aside.

I saw you (then), and (to myself) was lost; was drunk ere I had drunk of union's wine.

I burnt (then) in the hidden grief of love; my life departed in my love for you.

Though for a moment you've not left my mind, to none have I my secret ever told.

But patience, resignation failing me, I went and fled (for refuge) unto God.

And by His favour and compassion God brought to me all that is before (me now).

Unlike the sensual I avoided lust for ḥaram fair ones, wealth of other men.

If He now give one fair as you and wealth, if He has made them lawful (now), 'tis well.

When she became acquainted with his love, her own from erstwhile grew from one to ten.

So fair entreated by that ḥūrī Bashr went out on festive preparations bent.

Pledged to the marriage-gift (1,526), he married her; a boon he gained, and for the boon gave thanks.

With her so fair he gained his heart's desire, and used a spell against the evil eye (1,527).

He saved a queenly being from a Jew; he rescued from eclipse a (brilliant) moon;

Washed from her mead the dust of yellowness ; petals of lily grew and hyacinth (1,528).

He judged her to the heavenly ones akin, so dressed her like the *hūrīs* (all) in green.

Green dress is better far than yellow badge (1,529) ; green is becoming to the cypress-tree (1,530).

Green shows the welfare of the seed that's sown ; green is the adornment of the angels (too).

More than to ought the soul inclines to green ; the eye is brightened too by verdant meads.

In green the plants (too) have their norm and law ; through green comes every flourishing, fresh state.

When that assembly-gracing Moon had told the tale, the monarch took her to his arms.

Bahrām sits on Tuesday in the Red Dome, and the daughter of the king of the Fourth Clime tells him a story.

When came December's month, upon a day short as a night is in the month of June,—

The best of all the (seven) days of the week, Tuesday its happy and auspicious name (1,531),

The day of Mars, and martial (too) its hue ;—(on such a day) Bahrām, namesake of both (1,532),

Adornment, red with red together, leagued, and to the Red Dome hastened at the dawn.

The fair Slavonian rosy-red of cheek, in hue like fire, like water all benign,

Ran up to meet the king, and homage paid, and with her sleeve swept from his cheek the dust.

For service worshipful she then prepared,—'tis sweet to see a moon adore the sun.

When night had raised its gilded globe on high, and dimmed the lustre of the solar cup,

She, honeyed apple, sweet and rosy-hued, was asked by him to tell a cheerful tale.

The charming one resisted not his will ; she cast pearls from cornelian at his feet (1,533) :

You, to whose Gate the sky as threshold serves ; orb of the sun and of the moon your tent ;

Higher than every pearl that one can bore (1,534), better than every word that one can speak !

No one so bold as to approach you near ;—blind be the man who is too blind to see (1,535) !

She, having ended this, her prayerful speech, gave purest rubies to the ruby mine (1,536).

STORY.

She said, In Russia's (broad) domains there was a town in beauty like a (beauteous) bride.

A king in it, a fosterer of good, who had a daughter bred in luxury.

A heart-beguiler, witching by her glance, of roseate cheeks, and cypress-slender form.

Face lovelier than the moon in beauty bright, in sweetness lips more sweet than sugar is.

All strength of heart she took from those who sued ; sugar and taper near her were put out (1,537).

Sugar, before her small and sugary mouth, in heart was more contracted than her waist.

The musk afflicted at her curling locks (1,538) ; on thorns the rose and basil at her face.

High-statured like the cypress in the grove ; like lamp and taper radiant of face.

The freshness of her face more fresh than Spring ; than picture lovelier her lovely tints.

The drowsy jonquil languorous for her ; the grace of eglantine her (humble) slave.

All men the dust beneath her servants' feet ; the rose prepared to serve her slaves as slave.

Besides her beauty and her smiling grace, she had the ornament of learning (too).

Knowledge of every order she had gained ; and had perused
a leaf on every art ;

Had read the world's (famed) books on magic lore, on sorcery
and (other) secret things.

Over her face she'd drawn a veil of locks ; and was averse to
(all) command to wed.

(For) she who in her time's unmatched, unique, how can it
fit that she be mated, paired ?

When that the rumour spread throughout the world that from
the heavens a *hūrī* had appeared,

And that the moon and sun had born a child, Venus had given
it milk through Mercury (1,539) ;

An eager longing for her rose in each ; each one with deprecation
urged his suit.

One backed his claim with gold and one with strength ; she
on the instant hid her gold from view.

The father from the suit of men so famed, to which he saw
that idol did not yield,

Was helpless, knowing not what means to adopt,—how,
with opponents hundred, “ nard ” to play (1,540).

The lovely girl to strict seclusion vowed, seeing the urgency
of those who sued,

Sought out a lofty mountain in those lands, far from (the
fear of) damage as the sky.

She had a castle built, so strong and fit that from the mount's
pith a new mount seemed born.

She made excuses, asked her father's leave to make her
preparations for the road.

(Her) loving father, though he was distressed at parting
(from her), gave her leave to go.

So that when far his honey from the hive, the bees might not
swarm in by roof and door ;

Also, that with the treasure in a fort, the watchman might
not be disturbed by thieves.

(Then) that incastelled beauty, for (her) ease, saw to the proper
ordering of the fort.

When she had built a castle of such strength, she went and treasure-like remained in it.

Her treasure (thus) secured, to her was given the name of "Lady of the Castle-keep".

Her castle thwarted treasure-pillagers, for, iron-built, 'twas as the "Brazen Fort" (1,541).

She a Slavonian princess in that fort—of princesses naught (like it) had been dreamt.

She'd closed the road to those who took the road; she'd foiled the wish of those whose wish was law.

The accomplished princess was on every theme (most) fertile in device and quick in thought.

She knew the constitutions of the stars, (their) temperaments together she'd compared.

She'd fully mastered (all) the temperaments; she'd taken in her hand the fragrant wine (1,542).

So that the treatment of all dry and moist, how water is made hot and fire made cold,

How men behave towards their fellow-men, how to community community,

All that may help and further culture (too), all that may add adornment to mankind,—

(Of) all this she had gathered (knowledge true),—she, who in form was woman, man in mind.

As she became content within those walls, she cast all thought of mankind from her heart.

Upon the road to that high-towering fort she set with cunning skill some talismans.

Each talisman a form of iron and stone; each bearing in its hand a glittering (sword).

(So that) whoever reached that dangerous pass, by the swords' strokes (at once) was cut in two.

Except the watchman of the fort, each one who went that way was foiled and overthrown.

The watchman too, though an initiate, took not the road except with reckoned steps.

For if he happened to take one wrong step, his head would from his body severed fall.

A talisman would strike him with a sword ; the moon, his life, would hide behind a cloud.

The fortress-gate, which towered to the sky, was hidden like the portal of the sky.

Though a surveyor searched it for a month, he'd find it no more than the heavens' gate.

That fairy-faced one, dweller in the fort, of China's studios (1,543) was a painter skilled.

When she engaged in painting with the brush, she tied knots on the water like a shell (1,544).

With the black paint, as 'tis with hūris' locks, she painted (darkest) shadow upon light (1,545).

When she was high-established in that house, (and) the house shone by that high-'stablished Moon,

She took the brush, and on a piece of silk painted a full-length portrait of herself.

And then above the silken portrait wrote in finest characters (the ensuing words) :

Whoever in the world may wish for me, with such a castle as is my abode,

Let him, not speaking from afar, come in, moth-like no simple gazer at the light.

A brave man may gain access to such fort ; no coward can have any business here.

Whoever wishes for the beauteous one, must have not only one but thousand lives ;

Must boldly set his mind upon the road, and four conditions (strictly) must observe.

The first condition of this wedlock (then) is (that he have) fair fame and beauty (too).

The second, that by knowledge he has gained, he loosen on this road the talismans.

The third condition is that having loosed from their connections all the talismans (1,546),

He show where is the portal of this fort, that he become my mate by door, not roof.

If he the fourth condition would fulfil, (then) let him take the pathway to the town,

That I may come unto my father's court, and question him upon some learned themes.

If he should answer me in fitting mode, (then) I will wed him as good faith requires.

That honoured man shall be my husband (then), for that which I have promised must be done.

And whosoe'er in these conditions fails, false to the terms, his blood be on his head!

Who holds this admonition in esteem,—*he* has the alchemy of happiness.

But he who cannot penetrate my words,—though he be great, he shortly shall be small.

When she had done preparing (thus) her page, she gave it to a fitting messenger.

She said, Arise, and take this page with you; (go) and take off the cover from this plate (1,547).

Go to the city-gate, in some high place upon the toll-house fasten this my note;

That anyone, of army or of town, whose wish may fall upon so fair a one,

May take the road on the conditions named, and either be the castellan or die.

The servant (then) departing with the note, followed an intricate and winding road.

He fixed the beauty's portrait on the gate, so that her lovers (there) might look on it;

That whoso should desire her might arise, and (rashly) with his own hand shed his blood.

When by each reigning prince and sovereign crowned was gathered of this story some account,

Led by desire (inspired) by that wild news, people appeared from all the parts around.

Each one (urged) by the fervour of his youth abandoned to the winds his (precious) life.

Whoever for the sake of her set out incurred destruction through the falchion's strokes.

Not one who strove by judgment and by schemes could loose those talismans, the castle's guards.

And he who had some slight success in this,—even his spells reached not the remedy.

Though sundry of the talismans he loosed, he had not any power with the rest.

From want of proper judgment and of sense, disgraced, as but a warning did he serve.

(Thus) many handsome youths were brought to death without at all attaining to their wish.

No one had found deliverance from that road; no road was there but that of loss of head.

Each head cut off of those exalted ones,—they hung it up upon the city gate;

Till heads so many sternly were cut off, that in the city, eaves on eaves were formed.

When round the world you look in every place, (you find) the towns adorned by festive scenes;

That troubler of the hūrīs, fairy-faced, with heads, not festive scenes, adorned the town.

Upon her head how many heads there were which had not reached the shadow of her door!

Among the great in rank, the monarchs' sons, there was a handsome youth of noble mind.

Astute and powerful, beautiful and brave; the wolf and lion victims of his sword.

One day he left the city for the chase, to gain such joy as early spring invites.

On the town-gate he saw a honeyed page; around it hundred thousand poison-flasks (1,548).

A portrait painted on a silken ground, one which should please the eyes, beguile the heart.

A face which from its loveliness and grace, took in a moment from him self-restraint.

He uttered fervent blessings on a reed from whose point came such characters (as those).

Around the portrait, which adorned the world, (round), head to foot, a hundred heads were hung.

He said, How from this shark-infested pearl can I escape ? No place as refuge serves.

If from this love-affair I hold my hand, (such) self-restraint will bring on me distress.

And if my heart renounce not this desire, I lose my head, my wish still unfulfilled.

Although a lovely form is on the silk, snakes in the rings are, spines among the dates (1,549).

Forsooth, so many heads have been cut off ; would that some business too had been achieved !

Take it that I too lose my head,—what gain ? A harmless being killed and blood-defiled.

If from this cord I do not hold my hand, my head must be (and will be) bound by it.

Though I be bold enough to encounter death, how can I ever bid adieu to life ?

Again he said, This silk is fairies' work, painted in order suitors to attract.

Before the spells of fairy such as this one must not go without some magic power.

Until by magic I annul her spells, I should not take up lightly this affair.

I must procure a means from small and great that from the wolf's jaws may escape my sheep.

He who would grasp a business (hastily),—the order of his business gets confused.

(But) in (your) action dwell not on the small (1,550), in order that great loss be not incurred.

Perform this mode of music with the world (1,551) : take slowly, give out forcibly and quick (1,552).

My heart is more unbalanced than my mind ; my liver much more blighted than my heart (1,553).

How (then) with such a heart can I be gay ? What can I bring to thought from such a mind ?

He spoke these words and for a time was sad, and from his bosom heaved a bitter sigh.

He shed tears as he gazed ; he saw cloth, sword, and on the basin (1,554) saw, as 'twere, his head.

This love, as 'twas, he hid (within his heart), the thought and care he had he told to none.

(Thus) he was night and day with anguished heart ; nor night was night to him, nor day was day.

With utter longing he at every dawn would wend his way unto the city-gate ;

Would see that wondrous portrait (on the gate) : tomb of Farhād, and palace of Shīrīn (1,555).

Though for the lock a hundred thousand keys he sought, he (still) could not find any clue.

He saw a thread with thousand thousand ends, but the right end, the clue, remained unknown.

Then he discarded pride from the affair, and turned himself to search and scrutiny.

He sought in every land expedients by means of which the tight knot might be loosed.

Although he sped about on every side, he could not loose it from its tangled state,

Until (at last) he heard news of a sage, a demon-binder of angelic kind.

One who could bridle every untamed horse ; who to all learning had attained in full.

Subservient to him every fellow-sage ; opened by him all doors just claim might close (1,556).

When of that learned man (1,557) the noble youth heard news from men experienced and wise,

To that Sīmurgh (1,558) of sun-like majesty he sped like bird which flies from mount to mount.

He found him like a garden in full bloom (1,559). Where ?
In a cave most desolate and drear.

He touched his saddle-straps as lily might (1,560); he girt himself for service like the rose (1,561).

Through his good fortune and most happy state (much) knowledge did he gather from that Khizr (1,562).

When from that spring he'd drunk full many a draught, he spoke a word upon his fixed resolve,

And of the fay-like girl, the lofty fort, the people's fate caused by her sorcery.

The talismans she'd set upon her road; her casting down before her thousand heads—

All he related there before the sage; in naught did he the matter hide (from him).

The sage informed him then of what was fit, in secret calculations for the affair.

(The prince thus) found the remedy he sought, then full of anxious care retraced his steps.

In a few days regaining steadiness, he set himself to think about the affair.

He gathered every needful instrument fit for the business in that narrow pass.

He sought a spiritual relationship (1,563) which should relieve in this his hard emprise.

According as his estimate came out he formed his plan for every talisman.

And first, to further his pursuit he sought favour from those of spiritual power.

He dressed in red, for blood's involved, said he; this plaint is from the sky's oppressive act.

Since he was soon to enter seas of blood, he made his garments, as his eyes, blood-stained.

All care for his own safety he resigned.—(Then) cries of disapproval rose from all.

He said, I take not for myself this pain; nay, rather, I avenge unnumbered heads.

Either I'll loose this yoke from people's necks, or sacrifice my life (in the attempt).

When for this work he'd dipped his clothes in blood, he took his sword, and pitched his tent without.

All who became acquainted with the affair,—that one of lion heart had come to avenge,—

Sent fervent aspirations forth with him, that he should soon succeed in that enterprise.

Their aspirations and his pure, calm mind, were as steel armour to encase his frame.

Then afterwards, with plea to be excused, he asked the king's permission to depart.

Then set out on the road towards the fort, keeping in mind the plans for his affair.

When he arrived quite near a talisman, he made a stroke and (then) a gap appeared.

And by the magic of that charm sublime the talisman's connection he dissolved.

Each talisman he saw upon the road,—he cast it headlong down into the pit.

When he had (thus) removed them from the mount, he put their swords upon the mountain-peak.

Then he went quickly to the castle wall, and beat a drum (there) with a leathern strap.

He studied eagerly the sound (it made), having (in this) prepared a keen device.

(For) since to crevices the sound was clue, the door by means of crevices was found (1,564).

When she became aware of these events, the moon-faced beauty sent someone to say:

You who make breaches and who open roads (1,565), you whom good fortune guides to his desire,

Since you have loosened first the talismans, and (then) correctly found the treasure-door,

Turn to the city (now) like running stream, and two days wait with patience if you can,

Till to the city to my sire I come, and (there) subject you to a searching test.

About four secret things I'll question you ; give answer to these questions if you can.

My love will (then) be yours, no plea will be admissible against relationship.

When the man saw that he had found success, he turned back and went forward on the road.

From the high fort when to the town he came, he took the silken portrait off the gate.

He folded it and gave it to a slave ;—blessings and praise gained life, and trouble died.

Then all the heads upon the city-gate indignantly he took down from their cords.

The people of the town applauded him, and with the slain men's bodies buried them.

Followed by thousand blessings he went home, (while) minstrels raised their voices high in song.

The townsmen in his honour scattered coins ; (from) all the roofs and doors they scattered them.

All of them swore an oath that should the king consent not to the union (of the twain),

They would at once bring down the king, and make that (prince) their ruler and their sovereign.

For one was cruel and cut off their heads ; the other, brave and kindly, saved their heads.

And on her side the lovely princess (too) joyed in the suit of (her prospective) mate.

(And) soon as night, from pods of blackest musk, rubbed perfume on the litter of the moon (1,566),

She, sitting in her litter gay in heart,—the wind the driver of her cavalcade (1,567),—

From mountain pass unto the palace came ; which gained the mountain's majesty from her.

(Her) father seeing her grew bright and gay ; nor did she hide from him the state of things.

All that had happened to her, good and bad,—she told him all her story (end to end):

About those cavaliers through her cast down; who dug a pit, fell into it themselves.

Until (the story) came to where the prince had of a sudden lost his heart to her.

How to the mount he came, and firmness showed; how he broke, one by one, the talismans.

How he became successful with the fort (1,568), (and) failed not in the stipulations made.

Having fulfilled of four conditions three, let us now see how 'twill be with the fourth.

The king enquired of her, What is the fourth? That of the fair should one, not twenty be.

The honey-lipped one said, With fortune's lead, I mean to set four problems hard to solve.

(And) if by him my problems should be solved, the crown will (then) be placed upon his head.

But if he should break down upon this road, (then) he will pitch his tent where he (well) knows.

'Twere fitting that to-morrow at the dawn, the king should take his place upon the throne;

Should then invite (the prince) to be his guest; whilst I behind the curtain should be hid.

Then I some mystic questions would prepare, for him to answer with maturest thought.

The king said, we will do so, it is well; whate'er is done by you by me is done.

To these their words they added not a word, but sought their rooms and (then) retired to rest.

Next morn at dawn when that the azure sphere over the rocks the ruby's lustre shed (1,569);

When in these seven "nard"-boards of six squares, a wheat-ear sown came up a single grain (1,570),

Like the Great Kings (1,571), the king arranged a Court, and girded tight his waist in servitude (1,572).

He gathered an assembly of the famed, of those (esteemed for) piety and truth.

(Then) when the royal guard was formed in ranks, he made his Court a hospitable hall.

The prince he (then) invited as his guest, and scattered precious pearls upon his head (1,573).

Then golden trays were set down in the hall; the hall in straits through store of food profuse (1,574).

Since all one wished was on the tray, it was, rather than tray, supplier of desires.

The foods which were to right and left of them,—each person ate of that which he desired.

The food partaken of in measure due, and nature (thus) refreshed with nutriment,

The king ordained that in a private hall they should assay the gold refined by fire (1,575).

When he went in he gave up his own seat, and made his guest be seated in his place.

He sat before his daughter (then) to see what further play she'd with her suitor make.

She who might teach Tarāzian puppets play (1,576), behind the curtain gave a puppet-show.

She took off from her ears two cryptic pearls, and gave them to a treasurer and said,

Convey these to our guest without delay, and when they've been conveyed, (his) answer bring.

The messenger at once went to the guest, and that which she had brought she showed to him.

When the man (carefully) had weighed the pearls, the secret of them found place in his mind.

Three other (pearls) he added to those (two), pearls which were worthy (to consort with) them.

(Then) he consigned them to the messenger, and sent her back to that exalted (dame).

When she whose heart was stone saw those fine pearls, she took a stone up (then) and weighed the pearls (1,577).

On seeing that their weight was quite correct, with the same stone she pounded them to dust;

A little sugar added to the (pearls), (so that) the pearls and sugar were commixed.

The envoy took them and rejoined the guest; the guest again divined the subtlety.

He asked the servant for a glass of milk; he poured both into it and said, (here), take.

The servant to her lady (then) returned, and near her placed the present she had brought.

The lady took the milk and drank it up, and made a paste then of the residue.

She weighed it with the weights in use before; the weight was not diminished by a hair.

(Then) from her hand at once she took a ring, and gave it for the trusty girl to take.

The wise man took it from the servant's hand, then on his finger placed it with respect.

He gave a world-illuming pearl most rare, for night a lamp, in brightness like the day.

The girl of hūrī race (then) speeded back, and gave to rarest ruby (1,578) rarest pearl.

The lady put the pearl upon her hand, and from her necklace took apart the pearls,

Until she found a pearl a mate for his, for night a lamp, of the same kind as his.

She threaded them together on one string, this one and that as one, exactly like.

The servant went, gave pearls unto the sea,—rather she gave the pleiads to the sun (1,579).

When the wise man had seen them, in those two united he could find no difference.

'Twixt those bright pearls no difference there was in light and sheen—none save duality.

He asked the servants for a blue glass-bead, for to those two no (pearl) could be a third.

He placed the little bead among the pearls ; he gave, that she who brought might take them back.

The lady, seeing bead and pearls conjoined, propitious, sealed her lips and sweetly smiled.

She, comprehending, took the pearls and bead, fixed bead on wrist, and in her ears the pearls ;

(Then) to her sire said, Rise, arrange the affair, for I have played with fortune now enough.

Behold, (now), how my fortune favours me, when I (can) choose a lover such as this.

(Now) have I found a match in one whose match no other person is in his own land.

I who have wisdom and approve the wise, in wisdom am inferior to him.

Her father, when he heard these pleasant words, said to the fay, O you of angel kind,

The converse which I've witnessed (at this time),—its face behind a veil has been concealed.

All that in secret converse has occurred, you must successively narrate to me.

She, nurtured in a thousand hopes (1,580), (then) raised the cryptic curtain of the mystery.

She said, When first I set my wits to work, the two pearls I unloosened from my ears.

Under the symbol of those lustrous pearls I said, Life's but two days, these wisely use.

He, who three others added to the two, said, Though 'twere five 'twould also quickly pass.

(Then) I, who added sugar to (the five), and ground in one the sugar and the pearls,

Meant that this life, polluted by desire, is like the pearls and sugar ground in one.

By incantation and by alchemy, who can each from the other set apart ?

He, who poured milk upon the (mixture then), so that one melted and the other stayed,

Meant that the sugar mixed up with the pearls would (from them) with a drop of milk divide (1,581).

I, who drank up the sugar from his cup, was but a suckling (when) compared with him.

My sending (him) a ring (was meant to show) that in his wedding me I acquiesced.

The pearl bestowed by him occultly showed that, like the pearl, his match could not be found.

I from my necklace added (then) a pearl to point out that I was myself his match.

Examining, he saw not in the world a third one that resembled those two pearls.

(Thereafter) he obtained a blue glass-bead; and added it against the evil eye (1,582).

I, who disposed the bead upon myself, thus showed myself devoted to his will.

His (blue glass) bead, as seal upon my heart, is on my treasury the treasure-seal.

For (solving thus) the five close mysteries I honour and acknowledge him as king.

When the king (thus) beheld the wild colt tamed, the whip no longer in a state undressed,

In method excellent he set himself all (rites) prescribed by wedlock to perform;

Saw to the sweetmeats of her marriage-feast (1,583); and portioned Venus, to Canopus (1,584) (wed).

He made a banquet like the field of heaven; perfumed the hall with aloes-wood and musk.

He had all done to adorn the marriage-feast; with rose he seated cypress (1,585), and went forth.

He joined together two of joyous heart, and then departed, (leaving them alone).

When the prince saw his captivating bride, saw that a heavenly hūrī was his mate,

Sometimes he kissed her cheek, at times her lips; at times pomegranates tasted, sometimes dates (1,586).

Postremo adamas margaritas superavit; falco avis phasianæ pectori superincubuit.

He saw his blue glass-bead upon her wrist, (and) love for him in her two languorous eyes

Ejus margaritas cum sigillo non reliquit; margaritarum sigillum thesauro detraxit.

He lived with her, enjoying his desires. He dressed in red, a symbol of her cheeks.

For he had taken on that previous day redness of clothes as omen of success.

Since by that red he had escaped from black (1,587), he ever with red gems adorned himself.

Since (then) in red his fortune had been cast (1,588), the name was giv'n to him of "King in Red".

Red's an adornment which delights (the eyes); the value of red gems is (due to) this.

Gold, which the name, red sulphur, has received, has its best title in the title, "red".

The vital spirit is diffused in blood, and this is with the grace of life bright red (1,589).

Those persons in whom beauty may be found,—the source of this, their beauty, is of red.

When this delightful story reached its end, (and) roses red had filled the air with scent (1,590),

By reason of the roses strewed about Bahrām's face brightened red like fragrant wine.

Extending then his hand to the red rose, he took her to his arms, in comfort slept.

Bahrām sits on Wednesday in the Blue Dome, and the daughter of the king of the Fifth Clime tells him a story.

On Wednesday, from the blossom of the sun when turquoise-hued the blackness of the sphere,

The king, (sun-like) in world-illuming power, in triumph sphere-like, dressed in turquoise-blue.

He went for pleasure to the Turquoise Dome ; the day was short, the theme in view was long.

When evening's locks put on a musky veil (1,591), the watching of officials he escaped.

He asked the fair narrator of romance to do, as such, the office due from her.

To tell, accordant with his gallantry, a tale to soothe and gratify his heart.

A rosebud opening (1,592), the cypress tall joined to the rose's petals sweet pastilles (1,593).

She said, To your command the sky submits ; you whom auspicious planets praise and bless.

I and a thousand slaves above me far are honoured by submissive lowliness.

It would be ill before a honey-spring to open shop to deal in vinegar (1,594).

Since (too) the king's command must be obeyed, I will narrate if he will bear the pain (1,595).

STORY.

There was a man in Egypt named Māhān, more handsome than the moon when at the full.

In beauty like Egyptian Joseph he, his graces (1,596) thousand ravishers (of hearts).

A number of companions of his age were (always) charmed, each one, to (see) his face.

Would sundry days beneath the azure sphere devote their hearts to music and to song.

Each one for that felicitous bright lamp (1,597) prepared a feast in garden and in house.

One day there came a worthy man of rank, who led him to a garden as his guest.

A garden sweet and pleasant (to the view),—the friends a hundred times more pleasant (still).

Till night they gave themselves to pleasure (there), they never tired of eating of the fruits.

Each moment something (new) to nurture joy ; each instant food (too) of another kind.

When night a musky (1,598) standard raised aloft, and pitch athwart the silver drew a pen (1,599),

Sweet pleasure in the garden they enjoyed ; wine in their hands and in their converse song.

They pledged to that (fair) garden heart (and soul), renewing joy and pleasure (constantly).

The moon shone bright and lighted up the sky, a night like day in brightness 'twas in truth.

When Māhān's brain was heated with the wine, he saw the shining of the moon, and swift

Went round the garden like a drunken man, till from the garden a palm-grove he reached.

Afar he saw a man, who (then) approached, and told him he was one who knew him well.

(He saw) on recognition 'twas a friend, (he saw) it was a partner in his trade.

He said (to him), Why come you at this time ? you (who are) not companion, servant, slave.

To-night, said he, I have arrived from far ; my heart impatient of not seeing you.

Inestimable profit have I brought ; reason for thanks there is for such a gain.

When I approached the town it was too late, the gate was closed, I could not reach the house.

So to the caravansera without I took the sealed up load of merchandise.

On hearing you were on a visit (here), I came, (but) it is easy to return.

(Still) it is best that you come to the town : the welfare of the village is its chief (1,600).

On a dark night 'tis also possible that from taxation we secure our goods.

Māhān, heart-gladdened at (the thought of) wealth, set out to follow in his partner's steps.

The garden-gate they opened covertly, (but) since no person saw them naught was said.

Both, in their running, rushed on like the wind, till watches one or two of night had passed.

The road-devouring partner ran in front, (Māhān) ran after him like flying dust.

When they had passed by where the house should be—the arrow, thought, had overshot the mark (1,601)—

Māhān said, From the Nile to my abode the distance of the way is but a mile (1,602).

(But) we have traversed leagues exceeding four, beyond the limits of the circle gone.

Again he said, But I perchance am drunk, erroneous pictures on my eyes I've drawn.

He who is acting as my friendly guide knows (well) the road and is intelligent.

So in their heat and hurry on they went, slower the one behind, the leader swift.

Though from fatigue the former lagged behind, the leader, calling to the laggard, ran.

(Still) in their flight the two (men) slackened not, until the (morning) bird began to crow.

The partner vanished (then) from Māhān's sight; Māhān was (almost) crazy left astray.

The bird of early morning (1,603) spread its wings, the brain of night from fantasies was free.

Then the man's eyes by fantasy enchained, escaped from the deceit of fancy's play.

Fatigue and drunkenness disturbed his brain; fatigued and drunk, he lay down on the spot.

He shed tears like a candle half burnt out, he lay till midday sleeping (on the ground).

When from the hotness of the sun his head grew hotter than the fire within his heart,

He opened eyes to gaze upon the road, he gave a glance around on every side.

Rose-garden sought he, but he saw no rose, saw nothing but a trouble-branded heart.

Cave upon cave he saw as his abode, than dragon larger was the snake in each.

Although no strength was (left him) in his legs, his will acceded to the thought of flight.

He ran along with no strength in his legs ; he travelled on with no one (there) to guide.

Till night, that monarch, set his tripod down (1,604), his heart (e'en) of his shadow was in fear.

When night had drawn designs of blackest work, whilst from white work the world entire was freed,

Insensible he fell at a cave's mouth,—each blade of grass a serpent to his eyes.

He in that demons' tract bereft of sense, when human voices fell upon his ear.

Opening his eyes he saw two persons (near), a woman one, the other one a man.

Each had a bundle fastened on their backs, slowly they walked by reason of the weight.

The man, who saw (Māhān) upon his way, there left the woman, and himself came close.

He shouted at him, Say, what man are you ? With whom and what are you most near allied ?

He said, A stranger I, in evil plight, my name Māhān, a man of intellect.

Said he, How happened you to reach this place, for this drear waste is void of husbandry ?

This land and region are the abode of divs, the lion clamours from the dread of them.

He answered, You are welcome, worthy man ; show such humanity as one should show.

Of my own will indeed I have not come,—of demons speak not, I am human-born.

Last night I was in luxury, at ease, in Iram's (heavenly) gardens (1,605) as a guest.

(Then) came a man who said, I am your friend ; I am a partner in your land and coin.

He cast me from that heaven upon this waste, and when the sun rose vanished from my sight.

That friend devoid of friendship was himself deceived, or else deceitful (in his lead).

Do me a kindness for the sake of God, point out to me the road which I have lost.

The man said, Handsome youth, you have escaped by a hair's breadth (and) by a single hair.

He was a demon whom you call a man, his name (is) Hā'il of the wilderness.

He who appeared a partner in your wealth,—his aim was the destruction of your life.

Many a one like you has he misled, and each of them has died in a ravine.

I and this woman are your friends and mates ; we both will be your guardians on this night.

Be stout of heart and walk between us two ; go with us foot for foot and step for step.

Māhān proceeded (then) between those guides, and traversed mile by mile the road (with them).

Till early dawn they uttered not a word, save after one another took no step.

When the cock's crow beat the tattoo (1,606) (at dawn), and dawn tied on the camel a gold drum (1,607),

Those two became a lock without a key (1,608) ; they vanished both (at once) from (Māhān's) sight.

Again Māhān fell down (upon the ground), sat where he was, dejected and fatigued.

When day diffused its light (throughout the earth), and earth inclined to shed the blood of night (1,609),

All through a narrow gorge Māhān went on, mount upon mount he saw, a narrow pass.

His strength departed, for there was no food,—no food there was except regret and pain.

(So) he made search for roots and seeds of herbs, and ate them few by few in place of bread.

He could not think of staying from the road ; his travel he pursued and went along.

(Then) crept into a cave and slept awhile, concealed his face from those who were concealed.

That day he went till night from mount to mount, impatient of (his) life and of the world.

When the white world took on (the shade of) black, the traveller gave up his travelling.

He heard (then) suddenly a horse's hoofs ; went to the road and saw a rider (there) :

The rider urging to full speed his horse, holding in hand another rapid steed.

When he came close to Māhān he beheld a figure lurking in amongst the rocks.

His horse, which he was riding with such speed, he reined in for a moment from (its) course.

He said, O wanderer of skulking mien, who are you, and what place for you is this ?

If you apprise me of the secret, (well) !—if not, I will at once strike off your head.

Māhān through terror at the rider shook ; perspired in drops like seed by farmers strewn (1,610).

He said, O graceful rider, traveller, hear, end to end, the adventures of your slave.

All that he knew, occult, or manifest,—all to the rider he at once disclosed.

When from Māhān the rider heard the tale, in wonder he was lost and showed regret.

Repeating often to himself “ Lā haul ” (1,611), (he said), You're saved from horror and from death.

Female and male two crafty “ ghūls ” were those (1,612), who lead (all) men (they come across) astray ;

They cast them into pits, and shed their blood ; when the cock's crow is (heard) they flee away.

Hailā the female's called, Ghailā the male; their business to (bring) trouble and do ill.

Give thanks you have escaped the death (they give); come, brisk, and speed if you have any worth!

Mount the led horse and take the reins (in hand), and keep your tongue from speech of every kind.

Urge on the rapid courser on my road, and (fail not) in your heart (to) call on God.

Worn out, afflicted by the vales and caves, he mounted, (as enjoined), the swift-paced steed.

From a low mountain-tract there came to view a level waste,—of what kind?—like one's palm.

He rode his steed so (swiftly) in his wake that (soon) the wind, (outstripped), was left behind.

When they had gone some portion of the way, and passed beyond the middle of the hills,

From all sides came the sound of the guitar, the plaint of lute, the dulcet tones of song.

On that side rose the cry, come hither, come! on this, the cry, May the cup give you life!

On all the plain, instead of verdure, flowers, innumerable "ghūls" and ceaseless noise.

Mountain and plain were worn out by the dīvs: the mountain took the plain, the plain the mount (1,613).

Innumerable demons seated there, exchanging shouts through valley and through plain.

All of them, like the wind, were scattering dust; rather, they were like leeches black and long.

Till it got so, that from the left and right the mirthful clamour rose up to the sky.

A tumult rose from clapping and the dance; it made the brain ferment in (every) head.

At every instant did the noise increase, moment by moment greater it became.

When a short time had gone by, from afar a thousand torches (all) aflame appeared;

(And) suddenly some persons came to view, forms cast in tall and formidable mould.

All of them "ghūls" like blackest Ethiops; pitchlike the dress of all, like tar their caps.

All with the trunks of elephants and horned, combining ox and elephant in one.

Each of them bearing fire upon his hand, (each) ugly, evil one like drunken fiend.

Fire (also) from their throats was casting flames; reciting verse, they clashed the horn and blade (1,614).

By playing tambourines with tinkling bells they set the whole world dancing (to the rhythm).

And through the plectrums which those Ethiops used the horse which Māhān rode began to dance.

(Then) at his courser Māhān cast a glance, to see why from his legs his head bulged out.

A sore disaster under him he saw: upon a dragon found himself astride.

A four-legged dragon with two wings (it was), and, stranger still, it had (too) seven heads.

(A four-legged beast with four wings who has seen? I err, a seven-headed dragon, sure) (1,615).

The sky which is around us as a belt,—why strange? A seven-headed dragon 'tis (1,616).

On that destructive-looking dragon he, with legs drawn to his armpits on its neck;

Whilst that tyrannic demon, frolicsome, engaged in some new frolic ceaselessly.

It went on dancing with a thousand twists, coiling and writhing more than twisted rope.

Him,—like the straws and leaves, erstwhile at rest, which torrents drive along down hill and wild,—

It cast from side to side and bore away; it bruised and crushed (all over) utterly.

(As if) in drunken sport it made him run; it cast him on the hills and on the plains.

Sometimes it tossed him like a ball away ; sometimes it put its foot upon his neck.

It played a thousand kind of tricks on him, until the cock's crow and the time of dawn.

(Then) when the dawn breathed from the lion's mouth (1,617), it cast him quickly from (its) neck away.

The noise and clamour (all) had left the world ; (all) the black cauldrons (then) had ceased to boil (1,618).

When from the div the man who rode it fell (1,619), he lost all power like those who see a div (1,620).

Beside himself upon that road he lay, like one asleep, or, rather, one who's dead.

Until his head was heated with the sun, his consciousness of self and world was gone.

With brain excited by the heat his sense which had departed came to him again.

Rubbing his eyes he rose up from the ground ; awhile he looked intently left and right.

He saw himself in that drear wilderness, which from (its) length (appeared) to have no end.

It was as red as blood, as hot as hell, the coloured sand in endless carpets spread.—

When they would draw the sword upon a head, they spread a cloth and scatter sand about (1,621).

That desert took the field on blood intent, (and) hence it scattered sand and spread a cloth (1,622).—

The man, (so) troubled on the night before, when he had gathered strength in mind and frame,

Away from those wild beasts' abode a road found out for flight, a gain to the distressed (1,623).

He took the road, (and) speeded like the wind, in terror at that poisoned atmosphere.

It got so, that an arrow in its flight could not keep pace with him however swift.

As soon as evening darkened into night, he'd traversed all the desert end to end.

He said, 'Tis best that I should rest at night, for through the night my mind becomes disturbed.

I (now) indeed in atrabilious mood, an air (so) dry, a road of solitude,—

How should oppressive fancies not prevail? my mind's (already) crushed with fancy's play.

When he saw verdant ground and flowing stream, his old heart like (his) fortune became young.

He drank some water of the stream, and bathed, (and then) he sought a place wherein to sleep.

To-night I rest, (said he), my comrade sleep, that I may see not fancies of night's play.

Then out of all the sheltered spots around he sought one where he might in safety rest.

Until he came upon a hollow place, in which he saw a deep shaft had been sunk.

A pit with thousand steps (down to its depths), into which naught save shadow found descent.

Like Joseph he went down into the pit; his legs (then) slackened like the rope (disused).

When he awakened from a pleasant sleep, and had arranged the pillows of his room (1,624),

He looked on his surroundings in the pit; he drew a picture upon blackest silk (1,625).

A white light (then), in size a "diram" (1,626), saw, like jasmine on the black of willow's shade.

He looked around the light to right and left, that (he might find) from where it had (its) rise.

He saw a breach through which the lofty sphere let the moon's rays gain entrance (to the pit).

When he discovered that the spring of light shone from the moon—the moon so far away—

He put his hands and nails into the hole, and widened out its narrowness by force.

Till so it got, that he could put his head, from crown to neck, entirely through (the hole).

He put it through, saw gardens and parterres : he saw a lovely and resplendent place.

The breach he dug at, till by toil and skill, he managed to get all his body through.

He saw a garden,—nay, a paradise, finer than Iram in its form and make (1,627).

Like hundred painted idols, too, its park, where countless cypresses and box-trees grew.

Its fruit-trees, for their happy increase there, bowed to the ground in adoration bent.

Beyond all measure were the fruits in it ; renewed by them was life, they fresh as life.

Apples, like ruby garments of the wine ; like caskets of cornelians, pomegranates.

Quinces like balls stuffed full of (fragrant) musk ; pistachios smiling more than thirsty wights (1,628).

The colours of the peach from twig and branch made the red ruby and the topaz cheap.

Its nuts conjoined with " ḥalvā " were distressed (1,629) ; and kisses used its dates (to make them sweet) (1,630).

Its honeyed guavas (1,631) wreathed in honeyed smiles ; its clustered jujubes fashioners of gems (1,632).

The honey of its figs, its almond-nuts, were to its bowl as (1,633) cups of pālūdāh (1,634).

Its grape-vines (with their) hats set (all) awry saw under their control both white and black (1,635) :

The rāziqī, mulāḥī, jazārī, the būdarī, gulābī, shakarī (1,636).

A garden, a magician in the spells of (its) abundant buds of varied hue.

The branches and fresh leaves of orange-trees had planted a plantation in the grove.

The juice of grape and pomegranate fire-hued bore witness of blood-shedding for the grape (1,637).

When such a paradise Māhān had found, he turned his heart from last night's hell-abode.

Pomegranates, jujubes, apples, fruit on fruit,—like sappan red, like pure white sugar too (1,638).

From the delight such honeyed draughts conferred, the smacking of his lips came to (his) ears.

He ate the fruits in honeyed sweetness rich ; he ate of those provisions choice as gold.

Whilst he remained in wonder at the fruits,—eating of some, and casting some away,—

On one side suddenly a cry arose, Seize, hold the robber, to the left or right !

With rage and rancour chafing, an old man, bearing a staff upon his shoulder, came.

He said (to him), Who are you, fruit-thief fiend ? Why to the garden have you come by night ?

I have been in this garden many years, untroubled by the night-attack of thieves.

What person are you ; of what lineage known ? who are you, what are you, what are you called ?

When the old man used such words to Māhān, the poor man (nearly) perished at the words.

He said, I am a stranger, and have strayed far from my home into an unknown place.

Put up with strangers who have suffered pain, that heaven may call you cherisher of such.

When the old man heard his apologies, he felt disposed to treat him graciously.

He threw the stick down from (his) hand at once ; he put him at (his) ease, and sat down near.

He said, Pray tell me your adventures (now) : what you have seen, what has occurred to you.

What wrongs from foolish people you've endured, what evil, wicked men have done to you.

When from the ancient man Māhān received soft words of kindness and of sympathy,

With his adventures he acquainted him : with what he'd seen and that which had occurred.

His falling out of comfort into pain, each night his heart subjected to some grief.

And (then) of his despair at what might come, as sometimes he was troubled, sometimes joyed.

Until the pit and that auspicious lamp (1,639), which led him to the garden from its gloom.

In detail he narrated (all) the tale: the hidden matter he disclosed to him.

Hearing his words the ancient man was dazed at (all) the wondrous trials he had borne.

He said, Thanksgiving now is strictly due, that (so) you have been saved from pain and fear.

For all the old man's kindness and support Māhān felt gratitude within (his heart).

Then he enquired (and said), That vile abode, what region is it, in what land its seat?

Last night the Resurrection it appeared, with (all) its infidels intent on me.

Demons I saw, and to myself was lost; such is the state of him who demons sees (1,640).

A fire raised smoke, (diffused it) through my brain; that evil all seemed from a single spark (1,641).

Against me came a thousand, demon-faced, in each were countless demons and wild beasts (1,642).

One dragged me, this one threw me, that one struck; demons, wild beasts, and both as bad could be.

Darkness has in the light an antidote: in blackness (also) whiteness may be seen;

But I saw black on black so much that I grew frightened of the pupils of my eyes.

I was bewildered, (knew not) what to do, quite innocent, yet weeping with distress.

Sometimes my eyes would lead me to complain, sometimes I stroked my eyes (to wipe the tears) (1,643).

(Then) I went forth and hastened on the way,—this with “Lā ḥaul” (1,644), and that with “Bismillāh” (1,645).

Until (at last) God saved me from my woes, and changed my darkness to the Stream of Life (1,646).

I found a garden sweeter than Iram (1,647); a gard'ner still more charming than the same.

My terror of last night has left me now; to-night my wish tends towards security.

The old man said, O you who've care escaped, and paradise's sanctuary reached,

That (dreary) desert which surrounds these tracts, fearful and sterile, is the abode of fiends.

From those base-natured beings you are saved, and such a treasure-house you (now) have reached.

Those Ethiop-like dwellers in the waste are fiends who ape men's form, and men devour.

They first of all deceive men (by their wiles), then (with) no stinted torture torture them.

Of truth they make professions, but play false; they take men's hands, (then) cast them into pits.

Their love is (but) a prelude (1,648) to (their) hate; such (always) is the habit of the fiend.

He who (by nature) to deceit is given is even of the demons of those depths.

And such-like fiends are many in the world, who laugh at fools whilst they are fools themselves (1,649).

Sometimes they hide a lie beneath the truth; sometimes find poison in an antidote (1,650).

No lying fancy can be long sustained; truth is a warrant of eternity (1,651):

Duration is an index (sure) of truth; from truth is found a wonder-working spell.

Your nature's radically void of guile, that all these fancies came into your head (1,652).

Such tricks as these by wicked beings played, they show not save to simple-minded men.

('Twas) terror made a fierce attack on you, and gave the play of fancy to your mind.

All this oppression practised upon you came from alarm at straying from the road.

If your heart then had kept its normal state, your mind would not have harboured fantasies.

(But) since you've saved your life from that "ghūls'" haunt (1,653), drink of the clear and pure;—no more of dregs!

Think that your mother bore you but last night; that God just now has given you to me (1,654).

This precious garden, emerald in hue, which by my heart's blood has been brought to hand,

Is my possession incontestably; no flower but makes avowal (of the fact).

Fruits nurtured by affection here there are; from different gardens all the trees were brought.

The income of it, even at its worst,—with it a city would be rich and great.

Besides (all) this I have a thousand stores; (pure) gold in stacks, and jewels in ass-loads.

All this I have, but still no child, no son, on whom to fix the affection of my heart.

When I saw you, by reason of your worth, I fixed my heart on you to be my son.

If this should please you, you to whom I'm slave, all this (at once) I will devote to you;

That you in this fresh garden may rejoice, enjoy (its) blessings, wander (at your will).

I will demand for you, as you may wish, a youthful bride, a ravisher of hearts.

On you I'll fix my heart and be well pleased; in all you wish I'll be subservient.

If kindly to this offer you respond, as pledge to this convention give your hand.

Māhān replied, How can such words be used? The bramble worthy of the cypress-tree!

(But) since you (deign to) accept me as your son, in this authority I am (your) slave (1,655).

May you be joyous, for you've given me joy, O you through whom my house is flourishing.

He kissed (the old man's) hand, rejoiced by him, and upon that he gave his hand to him.

The old man took his hand (then) in his own, engaged himself by oath, a compact made.

He said (to him), Arise! His guest arose. He took him from the left hand towards the right.

He pointed out a lofty edifice, (where) carpets of rich painted silk were spread.

A hall (there was which) towered to the sky; its arch arising up to Saturn's (sphere).

Its walls and court were all of purest gold, and like the full moon in (their) radiance.

He saw some rooms (in it) of varied hue of many branches, cypress, poplar, formed.

Curtains were fixed up by the door-jambs (there), the waists of which the (lofty) heavens kissed.

Before that hall for a king's palace fit, there grew a sandal-tree (both) tall and broad.

It threw out from its many branches gems, which blushing hung their heads down towards the earth (1,656).

On it was fixed a strong well-fitting seat,—a couch made out of strong and solid boards.

Cushions and mats were laid upon the couch, pleasant and soft like branches of a tree.

The old man said to him, Climb up the tree. If need you have of water and of food,

A wallet and a bottle hang (from it), full of blue water this, of white bread that.

I go, in order to prepare for you in full abundance all your heart may wish.

Until I come be patient in (your) place; descend not from your sleeping-place at all.

Whoever questions you, lend not your ear; keep silence, and no word in answer speak.

By no one's courtesy be you beguiled, to anyone's attention give no heed.

If I should come, for some assurance ask, and then admit me to your safe retreat.

Since in all earnestness between us two a close and lively friendship has been fixed,

The garden is your own, the house your house, my resting place is resting place of yours.

(But) you must fear the evil eye to-night, and then all other nights you'll be at ease.

He gave him these injunctions one by one, and swore him also to (observe) the same.

There was a leather scaling-ladder there for (the ascent to) that auspicious couch.

(The old man) said, Come, grasp the leather, mount : to-night be just a little limber-legged.

Then draw up this long leather from the ground, in order that no person may play tricks.

To-night be girded ready for the snake ; and in the morning with the treasure play (1,657).

Although my " ḥalvā " has arrived at night, its saffron in the day-time must be seen (1,658).

Though like a choke-pear is the pear of night, the smiling pomegranate is in dawn's hands (1,659).

The old man spoke, then to the palace went, to put a place in order for (his) guest.

Māhān ascended (then) the lofty tree, drew up the leathern (ladder) from the ground.

He (then) sat down upon the high-placed couch ; beneath his feet all heights (seemed) low (to him).

He opened out the wallet and consumed a portion of the yellow cakes and white.

He drank some of the water cool and clear, on which the north wind had bestowed its care.

In such a house perfumed with ambergris (1,660) like the north wind he had renounced the world (1,661).

As on that couch adorned as by the Greeks he from the Chinese cushions gained repose (1,662)

Pastilles of camphor sweet and sandal-tree from atrabilious trouble cleared his heart (1,663).

(Soon) he leaned over, towards the garden looked, saw many candles suddenly afar :

The candles borne by sundry beauteous girls ;—the king enthroned (1,664) (there) beauties' slave became.

Seven queens together came along one road, (who) from the moon had snatched seven qualities.

Adorned was each one in a different way ; roses and sugar (1,665) they in linen fine.

When they before the garden-palace came, with candles, as in lanterns, in their hands (1,666),

They made arrangements for a royal feast ; they spread a carpet as the foremost seat (1,667).

The carpet was illumed by light on light, varied in mode became the song and glee.

That (beauty) fairy-faced who was their chief, who of that necklace was the crowning pearl,

Sat in her own place in the banquet hall, giving the others place on either side.

They raised their voices, like the birds, in song, luring the birds down by it from the air.

Their voices in their all-beguiling power took peace of heart from Māhān and the moon (1,668).

Their playing made the feet incline to dance ; their verses chanted made the hands beat time.

A wind arose and played some roguish tricks, it opened fragrant groves of oranges (1,669).

In love-pangs at these pleasing oranges (1,670) Māhān from suffering pounded sandal-wood.

Since (too) his nature was refined and keen,—when the sweet music and the songs he heard,

He wished to find some excellent device to get down quickly from his airy (perch) :

And with such beauties, *hūrī*-like in make, to be in heaven without the Judgment Day.

Again, he brought to mind the old man's words, he held in check the struggling of his heart.

And still those idols in their sport and play showed all deluding and beguiling art.

When they had spent some time in merriment, they placed a tray, on feasting set their minds :

A tray inset with rubies and with pearls, the rubies joined together with the pearls.

Foods which had neither fire nor water seen, perfumed with musk, rose-water, aloes-wood.

Fat lambs from (far) Bulgaria (1,671) (were there), fresh fish (besides), and (also) fatted birds.

Birds, fish, lamb, "*ḥalvā*" (1,672), pulse with cumin stewed,—and thousand dishes made with pulse (were there).

When they had brought a tray of such a kind,—a tray!—no tray, but rather a whole world,

The queen of beauties in her pleasing way, said, Soon my odd to even will be changed (1,673).

From sandal, scent as aloes (sweet) I smell ; (now) go you to the sandal=aloes-wood.

A share of perfume it has given my brain,—but is content of mind, or perfume, good (1,674) ?

It seems (to me) that one of friendly mind is on the tree, and harbours some desire.

(Go), call him down for fellowship (with me), that I may play his fancies (at my will).

If he come not, (then) say the tray's prepared, (but that) love for the guest is (far) too great

To let (the queen) put hand upon the tray save at the moment when the guest has come.

(Say), rise, enjoy companionship with her ; the tray is set, expectant keep her not.

The charmer went up to the sandal-tree, with mouth so small, so great in coaxing speech.

She made a bulbul long for festive song, and like the rose she brought him from the tree (1,675).

From youthfulness, the force of which prevailed, the old man's admonitions he forgot.

Since love removed the shame (of broken faith), Māhān went as the guest of that (bright) Moon.

When the (resplendent) Moon saw Māhān's face, she bowed down low to him, as throne to king.

She seated him with her upon the rug; on both sides pearls (of eloquence) were strewn.

At the same tray she sat with him at food, for such does hospitality require.

And every moment in her kindly care she gave him of the choicest morsels (there).

When they had finished with the banqueting, the ruby-raining bowl began to flow.

When they had drunk some measures of the wine, all bashfulness between them was dispelled.

When wine had rent the veil of bashfulness, his love for that bright Moon more fervent grew.

He saw a beauty like a flowering Spring; more charming than a picture in her grace.

With bosom soft and delicate as silk; more dainty, sweeter she than milk and sweets.

Her face an apple pleasing to the heart, with liquid candy and (pure) honey filled.

Her body quicksilver one tries to grasp, but which from fineness through the fingers slips.

Her bosom rivalled the white garden-rose, her waist with taper and with candle vied.

On her was shed the beauty of the moon; the love of Māhān soon grew thousandfold.

Now bit he as the crop-sick sugar bite; now did he taste as bees the honey taste.

When Māhān to that moon made ardent love, the moon-faced beauty turned away through shame.

He took that Chinese idol to his breast, those sweet white petals of the Chinese rose.

He put his lips upon that fount of wine : on red cornelian put a ruby seal (1,676).

When his approving eyes looked well on her, that lustre of his eyes, a candied fount,—

He saw an 'Ifrit (1,677) who from mouth to foot had her existence from the wrath of God.

A buffalo with boar's teeth such that none would think a dragon could so (monstrous) be.

A hunch-back,—God defend us (all)!—a hump like that of bow, a bow that's drawn in Tūz (1,678).

Her back a bow, her face was like a crab ; her stinking odour reached a thousand leagues.

A nose (she had) like a brick-maker's kiln ; (she had) a mouth (too) like a dyer's trough.

Her lips apart like jaws of crocodile ;—she closely held Māhān in her embrace.

Upon his head and face, no matter how, she showered kisses, and thus spoke (to him) :

O you whose head has come into my hands ; O you whose lips are bitten by my teeth,

You put your hands on me, your teeth as well, to kiss my lips, and (kiss) my chin as well.

(Now) look at hands and teeth,—nay, sword and lance ! like this are hands and teeth, (and) not like that (1,679).

What was all this desire of yours at first ? and why has your desire so weakened now ?

The same lips are these lips, for kisses ask ; the face the same, shut eyes not to the Moon.—

Do not take wine from such a cupbearer as tempts to sense-deluding drunkenness (1,680).

(And) do not hire a house (too) in a street where the police-director is a thief.—

All these, my acts, are such as they should be (1,681), if I would treat you as is requisite.

If I should act not as befits you, then I am the same one that you saw at first (1,682).

She caused (him) thus affliction ceaselessly, inflicted fiery acts of violence.

When Māhān, helpless and ill-fated, saw a Moon resplendent to a dragon changed ;

One, silver-legged, (now) showing wild boar's hoofs ; an ox-eyed (beauty), (now) with ox's tail ;

Beneath that pitch-like dragon he became—(without description) you must take the sense.

He shrieked aloud like any child in fright, or woman in the pain of giving birth.

And that black monster like the (famed) White Dīv (1,683) the willow with her kisses would have fired (1,684).

Until the (first) light of the dawn appeared, the cock crowed, and the demon fled away.

The veil of darkness lifted from the world, and (all) those visions were (at once) dispelled.

Those potsherd natures, which as rubies showed (1,685), all went, and no one in the place remained.

Māhān, (left) lying at the palace-gate, remained until the sun began to shine.

When he had gained his senses once again from the sweet basil of the shining day (1,686),

His eyes he opened, saw an ugly place ; he found a hell in place of paradise.

The wealth had gone, naught save laments remained ; dust filled the eyes of vision, fantasy.

The flag, whose source was (but) in fantasy, was fickle, since it was of fickle state (1,687).

He found the garden all a place of thorns, the hall a place where mist and vapour rose.

The box and cypress naught but weeds and thorns, the fruits (all) ants, the keepers of them snakes (1,688).

The breasts of birds and backs of (tender) kids were all but carrion (now) of ten years' date.

The player's instruments, harps, rebecks (all) were (nothing but) the bones of animals.

Those (costly) tissues (all) adorned with gems (were now all) leather skins, with tanning, foul (1,689).

The sandal-tree and carpets honeycombed had camphor-like evaporated (all).

Tanks (clear) as eyes reflecting honour's soul had turned to sinks of putrid, stinking lymph.

And that which had been left of (all) the food ; that which remained in the cupbearers' jugs,

Was refuse, in its nature ordurous ; was percolation, all, of (oozing) sores.

That which was wholly basil-scented wine had all become a cesspool's filthy flow.

Again Māhān despaired of his affairs ; God's pardon and protection he invoked.

To set out on the way he had no power, nor had he daring (in the place) to stay.

He pondered thus (1,690), It is a wondrous thing ; what tie is this ? what collar (round my neck) ?

To see a flowering garden yesternight ; to see a place of misery to-day !

What meant a show of roses and (then) thorns ? What gain is in the produce of earth's fields ?

And he knew not that all that we possess is a (fell) dragon hid beneath a moon.

If they cast down the veil you (then) will see to what things foolish men devote their love.

These Grecian and these Chinese figures, all, are ugly Ethiopians when you look.

A skin drawn over blood (1,691) (presents to view) wine outside (1,692), but a cesspool 'tis within.

If they took off from us these veins and skin, (all love would cease), a dust-heap no one loves.

Many keen men who pay for snake-stones think they have them, but find in the basket snakes (1,693).

Many deluded men in this dry bag (1,694) find a musk-pod a knur of aloes-wood (1,695).

When Māhān from wrong-doers' hands escaped,—as I (now) from the story of Māhān (1,696),—

He formed the resolution to act well ; sin (thenceforth) he abjured, made vows to God.

With a heart purified he fled to God ; he went upon his way, his heart's blood shed (1,697).

Until he reached some water clear and pure ; he bathed, and laid his face upon the ground.

In lowly self-abasement worshipped God ; and weeping prayed the Friend of friendless men :

O Helper, help me in my troubled state ! O Shewer (of the way), shew (me) my way !

His sorrows he poured out awhile to God, laid in His temple (in the dust) his face.

He said, Not only are You guide to me ; who is there whom You do not shew the road ?

You alone help me in my troubled state ; You, and no other, shew the road to me.

When with (more) constant mind he raised his head, he saw a person standing at his side,

Like the (Spring) month of April, dressed in green ; like the bright, (glowing) dawn, of ruddy face.

He said, In truth, who are you, worthy sir ? Essential worth, sure, in your essence shares.

He said, I'm Khizr (1,698), O worshipper of God, (and) I have come to help you (in your pain).

It is your good intention which has come, in order to convey you home again.

(So) give to me your hand without delay, (then) close your eyes, and open them again.

As soon as Māhān heard the words of Khizr,—a thirsty man, he saw the Fount of Life (1,699).

He quickly gave his hand into his hand ; he closed his eyes, and opened them at once.

He saw himself in that secure retreat from where the demon led him first astray.

The garden-gate he opened, and sped on ; to Cairo from a dreary waste returned.

(And there) he saw his friends (in) silent (grief), all dressed in blue as mourning (for a friend).

Whatever he had seen from first to last, (all) he narrated to his friends in full.

All of his friends who were his intimates ; whose eyes were blinded (with their tears) for him,—

He strove to (act) in unison with all, blue (garments) he prepared and put them on.

Blue came to be inseparate from him ; sky-like he took the colour of the world (1,700).

Than blue the lofty sky has found no silk more beautiful in hue (to serve as dress).

Whoever takes the colour of the sky,—the sun becomes as loaf upon his tray (1,701).

That azure flower which they (so much) esteem receives a round loaf from the sun's (round) loaf (1,702).

To whatsoever side the sun inclines,—the azure flower still keeps its glance on him.

Hence every other flower which is blue is called by the Hindū sun-worshipper.

When the fair radiant Moon had told her tale, with love the monarch drew her to his breast.

Bahrām on Thursday sits in the Sandal-coloured Dome, and the daughter of the king of the Sixth Clime tells him a story.

A happy day is Thursday, and ascribed to Jupiter in its auspiciousness.

When early dawn diffused the scent of musk, (and) sandal-braying earth (1,703) burnt aloes-wood (1,704),

In concord with the sandal-coloured earth, the king used dress and wine-cup sandal-hued.

(Then) from the Azure Dome he issued forth, and to the Sandal-coloured Dome he went.

Wine he received not from a Chinese doll (1,705), but Kauśar's nectar (1,706) from a hūri's hand.

In happiness he spent the day till night, and drinking wine he drank of joyousness.

When this collyrium-coloured ocean's shells poured pearls into the water-dragon's jaws (1,707),

Of her in China nurtured, narrow-eyed, he asked (a tale) to free his heart from care.

The Chinese princess, with a brow composed, let flow a stream of honey from (sweet) dates (1,708).

She said, Life of the world alive through you! King most exalted of the kings (of earth)!

Greater (are you) than (all) the desert-sands, rocks of the mountains, water of the seas.

(As) Fortune is your friend, (so) live you long! May you be happy in your life and fate!

Giver of light like the resplendent sun! sovereign, bestower too of sovereignty!

She (then) said, I am apprehensive e'er of this (so) halting, stammering a tongue;

Then too before the basil-scented wine (1,709) should now be scattered pearls (of eloquence).

Still as the king a story-teller seeks,—saffron requests for his enlivenment (1,710),

A bag of babble I will open (now), and (by it) add a smile to cheerfulness.

The radiant Moon, the adorer of the Sun (1,711), this homage offered, kissed the monarch's hand.

STORY.

She said, Once on a time from their own town two youths departed for another town.

Each one into a corner of his bag had put his food, provision for the road.

The name of one was Good, the other's Bad; the acts of each accorded with (his) name.

When they had travelled two or three short days, the food which they had with them (for the road)—

Good had consumed (his), Bad kept (his intact): the former reaped the corn, the latter sowed.

Until, proceeding side by side, they reached a desert waste that seethed with fever-heat.

A furnace hot as oven-pit of fire, where iron would be (melted) soft as wax.

A hot and arid tract from water far, which made the north wind like the (hot) simoom.

Good, confident of water on the way, knew not there was no water, but a pit (1,712).

But Bad, aware that that waste desert tract, extending far, no water had (in it),

Had secretly with water filled a skin, and kept it in his bag like (costly) pearls.

In the hot desert and the drawn-out road in utmost haste and hurry ran the two.

When the sun reached full heat, grew scorching hot, Bad had his water, that of Good was gone.

Bad, who the water had concealed from Good, spoke not a word to him of bad or good.

When Good saw that by evil nature led (the other), having water in his glass,—

From time to time that comrade secretly was drinking it like basil-scented wine;

Though he was burning in the heat of thirst, no word of supplication did he speak.

Thirsty he gazed on water, whilst his mouth was watering with water from his heart (1,713).

So much so that his heart became all dry (1,714), his eyes incapable of opening.

'Twixt prayers of morn and even he remained thirsty, without endurance, power to bear.

He had with him two rubies fiery-hued ; water they had, their water in the stones (1,715).

From those two hidden rubies water flowed,—but water of the eyes, not of the mouth (1,716).

Those rubies of pure water he took out, and laid before that water-prisoning rock (1,717).

He said, With thirst I perish, help me, (pray), and with a drop of water quench my fire.

A draught from that pure limpid fount of life give as a favour, or sell (at a price).

(Come), freely these two jewels put away ; my being with your water gratify.

(Then) Bad—upon him be the wrath of God !—opened the pages of his name to him (1,718).

He said, Hew not a fountain out of stone (1,719) ; I'm proof against this trick, (so) give it up.

You give me jewels in a desert place, to take them (from me) in a peopled land.

What man am I that I should so be gulled ? More (craftily) than demon I gull men.

When in devices I display my skill, your stratagems will fall far short of mine.

Countless such wiles and frauds as this I've used ; (so) hope not to excel me in this art.

I will not let you drink my water (here), and when you reach the town asperse my name (1,720).

How can I take with pleasure gems from you, which you at last will take again from me ?

Those jewels I must have that in no way you will be able to take back from me.

Good said, Tell (me) what jewels those (you) seek, that to the jewel-seeker them I hand.

Bad said, (I mean) those jewels twain (your) eyes,—each one more precious than the other one.

For water sell (your) eyes to me, or else, from this (pure) fountain turn your face away.

Good said, Have you no shame (then) before God, that you would sell cold water for hot fire (1,721).

I speak of fountain, which is wholesome, sweet ; what kind of business this, to pluck out eyes ?

When I become deprived of eyes, what gain that founts, though hundred, be in front of me ?

How for the Fount of Life (1,722) could one exchange one's (precious) eyes ? The water sell for gold.

The rubies take, and everything I have : I'll also sign a deed for what I have.

By the God of the world I'll take an oath, that with such settlement I'll rest content.

Leave me my eyes, O worthy man ; be not, as to a trifle of cold water, cold.

Bad said, An idle fiction are these words, many such pretexts do the thirsty show.

I want the eyes, the gems are of no use ; those gems may (far) exceed these (gems in worth) (1,723).

Good, dazed and helpless, knew not what to do ; for the pure water of the fount he wept.

He saw that he would (shortly) die from thirst ; that he could not escape that place with life.

His anxious heart was by cold water lured : when from cold water have the thirsty kept ?

He said, Arise, a sword or dagger take ; a draught of water to the thirsty bring.

Put out my eyes, (my eyes, a fount) of fire, and with some pleasant water quench my fire.

He thought that such concession being made, he would have hope after so great a dread.

Bad, who saw this, drew out (his) dagger keen, and like the wind went to that thirsty clay (1,724).

He struck the lamp, his two eyes, with the point ; compunctionless in putting out the lamp.

He made narcissi (1,725) rose-hued with the blade, (and) from the crown plucked out the (precious) gems (1,726).

The thirsty man's eyes having ruined (thus), giving no water, he resolved to go.

He took away (Good's) baggage, clothes, and gems, (and) left the sightless man (quite) destitute.

When Good perceived that Bad had left his side, he had no knowledge (more) of good and bad.

He rolled about among the dust and blood ;—best that he had no eyes to see himself.

If with his eyes he had perceived his state, he had so feared that he had died with grief.—

There was a Kurd, a great and mighty chief ; he had a flock free from the plague of wolves.

He also had fine herds, (full) many (a head), such herds as no one (ever) had beheld.

Seven or eight tents of kinsmen were with him ; he had (much) wealth, the others (all) were poor.

The Kurd in deserts dwelling, crossing mounts, scouring, as do their denizens, the wastes,

Traversed the desert wastes in search of grass, to pasture led his flocks from plain to plain.

Whatever grass and water might be found, there for two weeks his dwelling he would fix.

When the grass was consumed he'd leave the place, and to another region drive his flocks.

By chance, no longer than two days before, like desert-king (1,727) he'd seized upon that spot.

He had a daughter fair of face, whose eyes with those of Turks, whose moles with Hindūs vied (1,728).

A cypress watered with the blood of hearts, a charmer bred in love (bestowed by all).

Honey, like silver in its purity, enclosed in most transparent Syrian glass (1,729).

(Her) ropes of locks (hung) lower than (her) skirt ; she bound ropes round the neck of the (bright) moon (1,730).

Lock upon lock like garden violets, in blackness blacker than the raven's wing.

The magic of her glances, drunk with guile, excelled the power of Fortune to delude.

The smallness of her sugar-dealing lips had closed the road of kisses 'gainst her mouth.

The night had gained (its) blackness from her moles ; the moon was radiant through her radiancy.

By reason of her Babylonian (1,731) spells each one resigned his heart to loss of heart.

With graceful, airy gait that radiant Moon for water went, like fish, (intent on it).

Far from the track was water on a side : a part with which she was acquainted well.

She filled (her) jug with water pure and sweet, to carry it unnoticed to the tent.

(When) suddenly she heard a groan far off, which came from the afflicted, wounded man.

She followed up the sound on hearing it, and saw a youth who lay in dust and blood ;

Who threw his arms and feet about in pain, with humble supplication God invoked.

The charmer thought no more of charming arts ; she went up to the wounded man (at once).

She said, Alas for you ! Who can you be, so abject in the dust, and stained with blood ?

Who has been so unjust to one so young ? Who has betrayed, conspired against you so ?

Good said, O envoy (of) celestial (mien), whether an angel, whether angel-born,

My case involves some wondrous play (of Fate) ; the story (I might tell) is somewhat long.

(But) I from thirst and want of water die ; try (if you can) to help a thirsty man.

Go, if there is no water, I must die ; but if there is a drop I save my life.

The sweet-lipped cupbearer, to safety key, gave him some water fine as Life's (pure) Stream (1,732).

Of the cold lymph the anguished, thirsty man drank as much as was fitting (then) to drink.

His fainting soul became alive again ; and that lamp of his eyes (1,733) was full of joy.

The eyes (half) torn out which she saw misplaced,—calling on God,—she put again in place.

Although the outer membrane had been scratched, the humours in the eyeballs still remained.

Sufficient strength was left still in his legs to let him be raised up from where he lay.

His eyeballs, put in place, she bound (with care), and with humanity she took his hand.

She used great effort (then) to raise him up, and guiding, led him straight along the way.

Until the place wherein lay her abode, the sightless man went on the way with her.

A servant, one of those about the house,—into his hand she gave the (patient's) hand.

She said, Conduct him to (my) mother now slowly and gently, that he be not hurt.

She quickly to (her) mother went herself, and set forth the event which had occurred.

(Her) mother said, Why did you leave (him there), coming (yourself), not bringing (him) with you ?

For then perhaps some means might have been found, by which a little ease would have accrued.

She said, I brought him, though in desperate plight ; I hope that he directly will be here.

The servant who had (then) come to the house, to a bed-chamber took the wounded man.

They made a place for him, and set a tray ; they gave him broth and roasted meat cut small.

The anguished man ate, with a bitter sigh, a morsel, and in pain laid down his head.

The Kurd, who came at night-time from the plain, to take some food with which to break his fast (1,734),

Saw something of a kind not usual, (and at the sight) his bile was further stirred.

He saw a man unconscious lying down, like one who, wounded, has resigned his life.

He said, From what place is this feeble man? How weak and wounded thus comes he to be?

As to what happened to the man at first, none could with truth an explanation give.

They told the tale of how his eyes were torn: how onyx (1,735) had been bored by adamant.

When the Kurd saw that the afflicted man was sightless (there), and with his eyes bound up,

He spoke thus, A few leaves should have been plucked from branches of a certain lofty tree;

The leaves (well) pounded, till the juice exude, (then) steeped, and taken to the man (at once).

If such a salve as this had been prepared, (his) eyes would once again have gained (their) light.

A wound to eyes, although severe, is cured by juice from a few leaves of that (high) tree.

Then he told where the tree was (found), and said, (There) in that watering-place, our oasis,

There grows a noble, excellent old tree, the scent of which gives comfort to the brain.

Its trunk, two branches rising from its root, the separation 'twixt those branches wide.

The leaves of one branch, like the *hūrīs'* robes, would bring back light again to sightless eyes.

The leaves of the other, like the Fount of Life (1,736), would epileptics cure of their complaint.

When from the Kurd his daughter heard those (words), she gave her mind to seeing to the cure.

She coaxingly petitioned, begged her sire to make provision for a man in need.

The Kurd on hearing this (her) earnest prayer, departing took the road towards the tree.

(Then) from the (lofty) tree he plucked some leaves,—an antidote to (save) the sick from death.

The charmer took them on her sire's return, and pounding them extracted all the juice (1,737).

She strained (the essence) till no dregs remained, and poured it then into the sick man's eyes.

She bound the medicine on the patient's eyes, who when he knew sat up a moment's space.

Upon propitious fortune fixed his eyes, (then) on the pillow laid (his) head again.

His head was (kept) bound up till five days (passed), and placed upon his eyes the liniment.

(When) the fifth day (had come) they set him free ; they took off from his eyes the remedy.

The eyes (which had been) lost were sound (again), and were exactly as they were at first.

The sightless man unclosed his eyes again like two narcissi blossoming at dawn.

Good, who received this good, gave grateful thanks that his eyes, like a mill-ox, had been bound (1,738).

The household (then) were free from care of him ; their hearts rejoiced, affection they conceived.

From all the trouble she had borne for him, the daughter of the Kurd had fallen in love.

When the tall cypress ope'd narcissi twain (1,739) ; (when) the pearl casket (too) became unlocked (1,740),

That one of fairy-birth grew more in love with all the beauty of the noble youth.

Good, from the acts of kindness she conferred, became in love too from her love (thus shown).

Although he had not fully seen her face, still he had seen her when (with grace) she moved.

Her honeyed accents he had often heard, her delicate, soft hand had touched him oft.

That lovely one had fixed her heart on him, he his on her—wondrous relationship!—

Good every dawn in the old Kurd's behalf would gird himself to do him service (leal).

In (his) charge of the camels and the flocks he used great gentleness and kindness e'er.

He kept the plague of wolves far from the flocks; with care he guarded all, both small and great.

The desert wanderer, the nomad Kurd, gaining such ease of body through his care,

Gave power to him, by taking him as friend; made him controller of his house and wealth.

When Good had grown familiar in the house, the Kurd asked many questions (on the past).

They sought intelligence about his eyes, (and asked) from whom the wrong which he had borne.

Good did not keep the history concealed; all that had happened, good and bad, he told.

The story of the gems, (his) wish to buy water when tortured by the plague of thirst.

And Bad's demanding eyes to pluck them out; the base man's injuring these (noble) gems.

He sought these gems, and carried off those gems, (then) left the thirsty man, no water given.

The Kurd when he had heard the tale laid down his face upon the ground like convent-monk (1,741).

For he was so rejoiced that a base man had not done (real) harm to one of worth.

When they heard what that angel-natured man had borne of evil from that vile hell-fiend,

Good became still more famous than (his) name; became to them more precious than (their) lives.

They treated and maintained him as they should; the charmer let no other wait on him.

With face veiled she tended him herself, she gave him water whilst she suffered fire (1,742).

Good gave entirely (all) his heart to her, to her gave up the life from her received.

In honour of that dear and precious pearl he ministered to cattle, camels, flocks.

(But) said, That fair one—is it possible she be united with so poor a man ?

One cannot marry without land and wealth a girl so perfect and so beautiful.

I who in poverty eat from their hands,—how fix my eyes upon relationship ?

'Tis best that I, such peril to escape, astutely feign a journey to be made.

When after this a week had passed away, he wended home one even from the plain ;

By thoughts of (his) beloved pained in heart, like to a beggar seated near a hoard ;

A thirsty man, with limpid water close, more thirsty still than in the former case.

On that night from the wound which rent his heart his clay with tears (of pearly whiteness) bloomed (1,743).

He thus addressed the Kurd, O strangers' friend, much trouble from a stranger you have borne (1,744).—

Through you my eyes have gained again their light, my heart and soul by you have been restored.

My life I have sustained (but) by your bread, good things in plenty eaten from your tray.

Your brand (1,745) is as a light upon my brow ; thanks (due) my (power to) bless you far exceed.

If you look to my mind or to my frame, the odour of your tray comes from my blood.

If you cut off my head I'll hinder not ; desire it laid upon (your) tray,—it's (there).

No longer (truly) should I be your guest ; my (wounded) heart should not be rubbed with salt (1,746).

Not as your hospitality demands can fitting thanks to you be given by me,

Unless God by His grace afford the means to acquit myself of what is due to you.

Although by parting I am seeking grief, for leave to quit your service I must ask.

Long time I've been away from my own land, my business and such work as I may do.

I've now resolved to-morrow at the dawn to set out on the way to (my) abode.

Though I in body separate from you, in mind I shall be near your threshold's dust.

My hope in one like you, a fount of light, is that you will not drive me from your heart.

That you will (too) encourage my design, and make as lawful all I have received.

The speaker having finished (thus his) words, the household of the Kurd was fired (by grief).

Loud weeping from among the Kurds arose, tumultuous cries arose on left and right.

The Kurd was weeping and his daughter more; (their) brains (were) dry, (their) eyes (were) all bedewed.

(Depressed), they after weeping hung their heads, (immovable) as water turned to ice (1,747).

(Then) the clear-sighted Kurd upraised his head, and sending all the servants from the place,

He spoke to Good (as follows), Modest youth, smart, handsome, friendly, and intelligent,

Think of yourself as gone to your own town, some new distress endured from some (new) friend (1,748),

When comfort, wealth, good fortune, here are yours, and over all, both good and bad, full power.

Good, worthy men do not incline to ill, they do not give up friends for enemies (1,749).

I have in my possession ample wealth, besides the one dear daughter whom I have:

A daughter amiable, disposed to serve,—'twere bad were I to say she is not good:

Although the musk is hidden in the pod, the scent of it is patent to the world (1,750).

If on my daughter and on me your heart should fix—you're dearer than (my) life to me.

For such a daughter I, with thankfulness, would choose you as my son-in-law (from all).

Whate'er I have of camels and of flocks I'd give, that you might have abundant wealth.

(Whilst) I with you in ease and affluence would live until the time that I depart.

Good hearing from the Kurd this joyous news, did (him) such homage as was meet he should.

Having these words of happy import spoken, they went to sleep in ease and cheerfulness.

The true dawn fastened on its (silver) zone, the bird (of dawn) (1,751) complained like golden bells.

Auspiciously as fits the kingly lot, the eastern sultan sat upon (his) throne (1,752).

The joyous Kurd (then) rising from (his) place, made fit arrangements for the wedding rites.

With such a wedding as the union bade, whose offspring should be fortunate and blest,

He gave his daughter to the care of Good, joined Mercury and Venus in one course (1,753).

Dying of thirst (Good) found the Fount of Life; the solar light upon a blossom shone (1,754).

The honey-lipped cupbearer gave a draught from Kauṣar's (1,755) water to the thirsty man.

First she had life-sustaining water given, lastly she gave him of the Fount of Life.

They both together lived in happiness; nothing was wanting of the things required.

Bearing in mind the times had gone before, that which they had they cheerfully enjoyed.

All of the riches which the Kurd possessed, all he relinquished to his precious ones.

So thus it fell that house, effects, and herds devolved in (their) entirety to Good.

When from the meadows, water, and the trees they set off on their journey for the plain,

Good (went) up to the sandal-scented tree, from which the people sought for remedies.

Not from one branch, but from the two-fold wood, he gathered full abundance of the leaves.

He filled two bags full of those (precious) leaves, and placed them in the load a camel bore :

One to cure colds and epilepsy too ; one for the eyes a perfect remedy.

No person did he tell about the leaves ; he hid these remedies from (people's) eyes.

Until they journeyed to a town whose king had a (fair) daughter epilepsy-stricken.

Though they had many remedies employed, she got no better ; they were full of grief.

Each one possessed of knowledge and of skill from one town or another came in hope ;

Thinking by means of remedies applied to free a fairy from demoniac plagues (1,756).

All in their efforts and attempts lost hope ; the torments of the demon (but) increased.

The king had made a stipulation first that whosoever should restore her health,—

On him he would bestow her thankfully, and make him honoured as his son-in-law.

But that whoe'er his daughter's beauty saw, (and) did not use a fitting remedy,—

He would attack him with the scimitar and with the scimitar strike off his head.

Whoever saw the face of that sick girl through (his) attendance was distressed and dazed (1,757).

Thousand physicians had their heads cut off, both people of the town and strangers too.

This matter spread abroad throughout the land, but everyone in hope of the reward

(Still) to the wind (of death) would give his head, pursue the path that led to loss of life.

(Then) Good, who from the people heard this news, seeing he had the special remedy,

Sent someone to the king, and (through him) said, I from the path can sweep away this thorn.

I will remove her trouble by God's grace, and thus fulfil my compact with the king.

But, with your leave, it must be understood that I am free of all desire of gain.

This treatment that I purpose to employ, I shall employ it for the sake of God ;

That God may, in a blest and favoured time, grant me the means to carry out this aim.

When his communication reached the king, the king allowed him access to kiss hands.

Good went, and paid (the monarch) homage meet ; the latter asked him, saying, Worthy man,

What is your name ? He said, My name is Good, because my star displayed auspiciousness.

The monarch found his name of omen blest ; he said, Good man, devising remedies,

Of such a work of happy aim as this may the result be good as is your name !

Then he consigned him to an intimate (1,758), to take him to (his) daughter's private room.

He saw a sun-like face, a cypress tree, to a willow turned from epilepsy's blasts (1,759).

With eyes of ox (1,760), like lion all perturbed, by night not resting, sleeping not by day.

Some leaves of that (most blest), auspicious tree he had with him, tightly, securely tied.

He brayed them, from the essence made a draught, a comfort to the thirsty, cool and sweet.

He caused the princess (then) to drink the draught ; and from her brain the trouble was dispelled ;

That tumult, which was madness, she escaped ; as soon as she had drunk the draught she slept.

When Good perceived that she, a flowery Spring, slept quietly, from trouble's onslaughts saved,

He came from that celestial haram forth, and towards his house returned with joyous heart.

And she of fairy face slept on three days, her father unacquainted with her state.

On the third day when she upraised her head, she ate such food as she found suitable.

The king who on his couch heard the good news, with feet unshod into the haram sped.

His daughter in her senses he beheld within the haram (seated) on her couch.

The king fell prone (1,761), (then) to his daughter said, O you whom no one can in marriage mate,

(Say) in (your) malady how fare you (now) ?—May all sore trials from your door be far !

At the king's majesty she, full of awe, observed the duty of thanksgiving too.

When the king from the haram's precincts went, his grief was lessened, and his joy increased.

Then to an intimate (1,762) his daughter gave a message, saying to the illustrious king,

I've heard that in the register of acts (1,763) the king's (recorded) compact is upheld.

Since at the time when heads should be struck off the king fulfilled the compact (he had made),

Towards such a head as would become a crown his compact he should (also) carry out ;

Since as regards the sword his faith was kept, it should not slacken as regards the crown.

By the sharp sword a hundred heads have fallen, when not one by the crown has been upraised.

That one by whom my cure has been achieved, through whom this fastened lock has found a key,—

His business should not be neglected now, none in the world should be my mate but him.

'Tis best that in the compact we behave frankly and such an obligation meet.

The monarch also felt the will arise to carry out the compact (he had made).

By the king's leave the noble-minded Good they sought around, and found him on the road.

They counted him a pearl which has been found, and brought him (then) at once before the king.

The king said, You, so noble in the world,—why from your fortune do you hide your face ?

He doffed his royal robe and gave it him, in value greater than a province 'twas.

Some other ornaments he gave besides ; a belt of gold, a baldrick of (fine) gems.

Round town and palace were pavilions raised ; the townsmen decked (the town) in festive guise.

The girl came from (her) arched room on the roof ; she saw the bridegroom like a (bright) full moon :

Active, of cypress stature, handsome face, comely, with *galia* down and musky hair (1,764).

The bride consenting, willing too (her) sire, Good became bridegroom in despite of Bad (1,765).

A king was master of the treasure-door, he broke the seal of that which was intact (1,766).

Thenceforth he happy lived as he could wish, viewing designs of beauty and delight.

The monarch had a powerful *vazir*, a good protector of the people he ;

Who had a daughter of alluring grace, (whose) face was like a lamp upon the snow.

The plague of small-pox to the Moon had come ; (and) by (the effects of) it her eyes were blind.

(Then) of the monarch the vazir asked leave to let Good to her eyes restore the light.

On those conditions which the king had made at first, Good's remedy restored the Moon.

That idol was united with him too ; ecce margaritam quæ nonnullas margaritas perforavit !

Good found from the delight of those three brides both Kisrá's crown, and Kai-Kā'ūs's throne (1,767).

Sometimes he with the vazir's daughter sat, and over every wish he gained full sway.

Sometimes the princess fair illumed his eyes : a (bright) Sun he, a (lustrous) Moon was she.

In the Kurd's daughter he rejoiced at times : from the world at three games of " nard " he won (1,768).

Good nature, graciousness and wisdom too gained him a place in all the people's hearts.

Till so it happened that through fortune's grace (his gifts) brought him to empire and the throne.

To rule the city he was reckoned fit ; on him was settled the supreme control.

One day by chance he towards the garden went, a king and an illumer of the world.

Bad who had been companion on his road, and been acquainted with his good and bad (1,769),

Traded with Jewish craft and stinginess ; Good saw that Jew, and recognized him (soon).

He said, Bring to the garden after me that person with (all) harshness and contempt.

Good to the garden went, and sat at ease ; the Kurd sat (there) before him, sword in hand.

Bad (then) came up with open brow assumed, and kissed the ground (there) with no thought of Good (1,770).

Good said to him, Tell (me) what is your name, O you, whose head must (soon) weep over you (1,771).

He said, Mubashshir (1,772), a passed master I in all the finest work of skill and art.

Good said (again), Tell me your proper name ; (beware) ! wash not your face with your own blood !

He said, I have no other name than this ; show me the sword, or cup, just as you will.

Good said to him, Vile robber that you are, the law forbids no man to shed your blood.

You are the worst of men, your name is Bad ; worse than your name (too) is your temperament.

Are you not he whose torturing hand tore out for water once a thirsty person's eyes ?

The gems, his eyes, the gems (too) in his belt,—you took out both, and burnt his heart (with grief).

And what was worse, in such a (desert) place you took the water off and gave him none.

I am that thirsty man whose gems were taken ; (yet) is my fortune good, your fortune bad.

You (wished to) kill me, but God let me live : happy is he who has support from God !

Since God's support good fortune gave to me, see, it has given me kingly crown and throne !

Woe to the life of a base man like you ! You sought to take life, yours you shall not save.

Bad looked at Good's face, which he recognized ; he cast himself (before him) on the ground.

He said, Have mercy, though I have done ill ; 'tis I who did it, therefore see it not.

To this look, that the swiftly-rolling sky gave Bad as name to me, and Good to you.

If on that former day I did to you that which the name of one like me entails,

In such a state of peril do to me what fits the name of one renowned like you.

Good, by that point reduced to helplessness, from execution freed the man at once.

When Bad had gained deliverance from the sword, he went away and ran through joyousness.

The Kurd, bloodthirsty, followed, and behind with the sword struck him and cut off his head.

He said, Though Good has good and kindly thought, to you who're Bad may happen naught but bad.

On searching him he found those two (fine) gems, placed (for security) inside his belt.

He (then) returned, and brought the gems to Good ; he said (to him), Gem has returned to Gem.

Good kissed (them), and returned (them) to the Kurd : a Jewel with a jewel gratified.

He put his hand upon his eyes and said, It is from you I have these two twin gems.

Those jewels are conferred on you for these ; those jewels are your own you know full well.

When Good's affairs were settled as he wished, (his) people from him naught but good received.

Since (his) good fortune gave to him the throne, and iron became gold, his sackcloth silk,

He settled justice on a basis firm, and (so) secured the empire to himself.

(And since) those leaves which from the tree he brought had given him from his grievous pains relief,

From time to time, to ward off injury, he used to ride off to that lofty tree.

He used (then) to dismount beneath the tree, and greet and bless the land (in which it grew).

In his love of the sandal-scented tree he (always) dressed in sandal-coloured clothes.

He thought of nothing else but sandal-wood (1,773) ; he put on naught but sandal-coloured dress.

Headache by powdered sandal-wood is cured, and palpitation, hepatitis, too.

The mind is quieted by sandal-wood, the spirits are enlivened by its scent.

Sandal is (almost) free from colour,—strange ! on this account the earth is sandal-hued (1,774).

After the Chinese Turk had told the tale, with stammering tongue had swept the dust away (1,775),

The king gave her a place within his soul ; that is, he hid her from the evil eye.

Both night and day he held her for his soul, and from all good and bad kept her concealed (1,776).

Bahrām sits on Friday in the White Dome, and the daughter of the king of the Seventh Clime tells him a story.

On Friday when this willow arched and high whitened (its) mansion through the (rising) sun (1,777),

The king adorned with ornaments of white, went forth in pride and joy to the White Dome.

Venus upon the Sign of the Fifth Clime (1,778) played the five turns in honour of the king (1,779).

Until the Greeks attacked the Ethiop van (1,780), the king indulged in pleasure without stint.

When night with sky-prepared collyrium (1,781) gave brightness to the eyes of moon and stars,

He, from that loving soul-caressing bride, associate of the night, born of the dawn,

Requested that with dulcet fluted tones she would evoke the echoes of her Dome.

When she, that fair one, blessings had invoked both on the king and on his lofty throne,—

Such blessings as increase prosperity, and may become so great a throne and crown,—

She said, Since you demand a pleasing tale, this one occurs to me of those I know.

STORY OF THE MASTER.

Thus said my mother, a true, worthy dame,—old women may be wolves, a lamb was she,—

Once an acquaintance, one of my own age, took me as guest,—
her tray be ever filled !

A well-replenished tray for us she set ;—the foods ! what
shall I say, when limitless ?

Lamb, birds, 'Irāqian cumin-flavoured meat, round bread-
cakes, and thin flour and butter cakes.

Some species of " ḥalvā " (1,782) which have no name : some
with pistachios, some with almonds dressed.

Fruits, fine and delicate, to charm the taste ; apples from
Isfahan, and grapes from Rai.

Speak not of pomegranate, the drinker's fruit ; pomegranate-
bosoms filled the house entire.

When in a measure we had eaten food, we set out to regale
ourselves with wine.

With constant laughter sociably we mixed ; I and some
story-tellers of my kind.

Each one told some event about herself, of something singular
or paralleled.

Till came the turn to one of silvery breast, honey in milk,
and milk on sugar poured ;

A heart-beguiler such that when she spoke the birds and fish
were by her accents lulled.

She from cornelian loosed a honey-fount (1,783), she made her
lovers cry out and lament (1,784).

She said, There was a youth of honeyed speech, who scattered
sugar through his grace of thought.

A Jesus when his knowledge he displayed ; a Joseph when
assemblies he illumed (1,785).

Able in knowledge and accomplishments, his lively apprehension
best of all.

He had a pleasant garden like Iram (1,786), of equal beauty
were the gardens round.

The earth with scent of roses (was) perfumed ; its fruits were
like the fruits of paradise.

The cypress like an emerald palace (rose) ; a dove (was) on
the throne of every branch.

Therein, not Kausar's stream (1,787), but that in which was life, a fountain of Life's Water (1,788) (flowed).

All hearts were centred in its pomegranates; its roses had no mediating thorns.

If in the garden there were any thorn, it was to guard it from the evil eye (1,789).

Water beneath the (fresh) young cypresses; around the flowing waters verdant growth.

Unnumbered birds upraising voices (sweet) in choral symphony throughout the air

In cypress-trees fixed (raptured) to the spot, moved everyone endowed with heart to song.

As an encompassing protecting line were raised by its four walls four heads of glass (1,790);

And by (these) structures, towering to the moon, the evil eye to it no access gained.

It ranged its cypresses, sowed jessamine; it pounded musk, steeped (all) in ambergris.

On every rich man's heart (there was) a brand from wish to have such garden for his own.

The young man every week by way of rest for recreation to the garden went.

One day at time of mid-day prayer he went to view the garden and its (leafy) groves.

He found the garden shut, stones at the gate; the gard'ner soothed to slumber by the harp.

Sweet singers giving voice to dulcet song—may praise and blessing on such voices rest!

The garden tuneful with melodious tones, the charmers striving for their best effects.

(Swaying) in dancing movements every tree; bereft of heart the fruits, of life the leaves.

The master when he heard the songs of love, losing all self-possession tore his robes.

He had no self-control to turn away, nor any key with which to unlock the gate.

He knocked much at the gate, no answer came ;—the cypress dancing, and the rose asleep.

The garden he encompassed all around ; in all the garden he could find no way.

When he could gain no access by his gate, he tore some stone out from the garden-wall.

He went inside to have a look around ; with earnest observation to inspect ;

To hear the melody of song, and make (his wish) to see the garden his excuse ;

To see how stood the garden, whence the sounds, and what had happened to the gardener.

Of all those roses who illumed the place, who in the garden present were that day,

Two jasmine-bosomed ones of silvery limbs were keeping order at the garden-gate ;

So that no alien's eyes should (dare to) gaze upon those (radiant) Moons of hūrī face.

(Then) when the master entered by the hole, the girls found him devoid of shame and rude.

They raised (their) plectrums up and wounded him ; they took him for a thief and bound him (tight).

The man this ignominy suffered :—why ? through (fear of) being charged with an offence.

After ill-treating him with nails and fists, they roughly (then) exclaimed against him (thus) :

You through whose brand the garden (is) displeased, were there no guard what gain could gardens show (1,791) ?

A thief who into others' garden goes,—in beating him the gardener does well.

We, who have somewhat wounded you with sticks,—'tis well that we have tied you hand and foot.

Then too, perverse and stupid-minded man, you leave the gate and enter through the wall !

The man replied, The garden is my own ; (but) of my branding is this brand on me (1,792).

A gate at hand, wide as a lion's mouth, I leave the gate, and enter by a hole.

Whoever comes into his land like this, his land will too fall surely to the ground.

When the girls saw his nature they inquired into the features of the garden (claimed).

They found him in (his) evidence correct; anger subsided, litigation fled.

The master of the garden (better) known,—the heart of each was drawn to love of him.

For he was handsome, young, and eloquent;—a woman's lost who sees such (qualities).

They judged it well to be at peace with him, because they found him of congenial kind.

They were rejoiced to have him as a friend, and set to work to free him (from his bonds).

They loosened from his hands and feet the bonds, and planted kisses on his hands and feet.

Many apologies they made to him, and in attention to his business joined.

Then with excuse might turn a foe to friend,—repair the breach (too) in the garden-wall,—

They brought some brambles and closed up the breach, and (thus) escaped the night-attack of thieves.

With blandishments they sat before the youth, and offering explanations (of the case),

Said, In this garden (green), a flowery Spring,—may the proprietor enjoy its fruits!—

A feast there is by heart-ensnarers given, beauties of moon-like face, in nature kind.

All the (most) lovely women in the town, whose beauty (seen) gives light unto the eyes,

Have in the garden all together joined, tapers and pictures void of smoke and flaw.

As an excuse for having used you ill, (and) having (thus) cast dust upon our lot,—

Rise and step out a little while with us, that you may gain your wish from which you please.

Go to some nook (well) out of sight, and from the strewing of the roses gain some joy (1,793).

Any fair one on whom you fix your heart, to whom you give your love, whom you approve,

We will (at once) bring to your secret nook, that on your threshold she may place her head.

Those accents falling on the master's ears, his dormant passions (woke and) cried aloud.

Though in his nature he had continence, passion was to his nature not unknown.

A man, his human nature was beguiled (1,794): a man, he could not women's wiles resist.

With those of jasmine bosom, silver form, he went, (indulging) in the highest hope.—

Before those beauties of the heavenly fort (1,795) there was a lofty upper room of bricks.

The master entered it and closed the door, and the (two) guides retired (then) from his side.

In the front centre of the room there was a hole, and through it shone a beam of light;

And owing to this hole the master's eye beheld a narrow source and spacious stream (1,796).

In the plantation of the garden was a lawn full of the forms of cypress-grove (1,797).

Each beauty there, enlivening the heart, upraised her voice in sweet commingled sound.

In gardens pomegranates and apples too fail not, still less when gard'ners use them well.

(But when) a dragon in their treasure lurks, their oranges are shrivelled, hard and dry (1,798).

Beauties of silver limb, pomegranate breast, were strewing roses upon every side.

Light to the eyes were all the honey-lipped, sweeter than (all) the ripe fruits (of the place).

Pomegranate breasts and chins like apples there he saw, and other apples held as naught (1,799).

A stream flowed over it like (sparkling) tears ; in it were fish untouched by injury.

And by that stream of surface fresh and bright the jasmine, lily, and narcissus grew.

Those beauties, velvet-cheeked, came (towards the stream) ; they saw a spacious basin towering high.

The heat of the sun's (rays) had heated them ; the sun-like water had been found by them.

They came with mien seductive to the stream, untying as they came their wrapper bands.

Their robes they took off and unveiled themselves, and showed like pearls in water by their grace.

They cast the water on their silvery necks, (sometimes) in blackness silver they concealed (1,800).

Together in the water moon and fish ; confused with one another moon and fish (1,801).

When the moon into water "dirams" pours (1,802), where there is any fish it darts (below) ;

(But) those Moons in their heart-entrancing grace made the fish rise for (him), the master (1,803), (there).

With hands joined in a ring they danced awhile, mocking the jasmine (in their loveliness).

Awhile in ranks opposed they scattered pearls (1,804) ; made pomegranate and orange valued high (1,805).

One came and made another fear a snake : A snake ! she cried, whilst throwing out a curl.

Una dum alteri crurem natesque ostenderet dixit, Montem vide, et fissum terræ motu solum.

Columns in Bīstūn (columnless) they raised (1,806) ; killing Farhād with the sharp axe (of love) (1,807).

The milky stream which Shīrīns's palace had (1,808), in that delightful, pleasant basin rose.

The master saw ; no self-control remained ; but what avail ? he had no friend or help.

He was as thirsty man to reason lost who water sees he has no power to reach ;

Or epileptic who the new moon sees, and now jumps up and now sits down again.

He looked towards every cypress statured (belle) ; a Resurrection, ne'er a stature saw (1,809).

His veins, full-blooded, through their ferment drew from his whole being cries and clamour loud.

Standing (there) like a thief concealed (from sight) ;—that which you know in such state as you know (1,810),—

His bird through aperture, his snake through hole (1,811), wished among (them) audaciously to dart.

The fair-faced washed the roses' faces clear, and looked like jasmine in silk rosy vests.

They put on silken robes of azure hue, and (in their brightness) (seemed to) upbraid the moon.

With them, the loveliest player of the harp, was one of Grecian face and Ethiop locks (1,812).

A sun with full chin like a crescent moon, her lips by none e'er tasted (honeyed) dates.

Her glances sharper than an arrow's point, than sugar-candy sweeter still her smiles.

Like laden cypress pomegranates were dipped in water, water dipped in pomegranates (1,813).

With one lure she would capture thousand hearts ; whoever saw her died before her (face).

Whenever she began to touch the strings, love woke alert, and intellect was dimmed (1,814).

The master with that charmer of the world more charmed afar than watchmen are with light.

Although each one was (like) a (radiant) moon, in that assembly she was like a queen.

The ascetic in his heart strayed from the path : the laxness see ! fine moral usages (1,815) !

After a time those two musk-deer-eyed belles, who (when) in anger had the lightning's fire,—

Who roused the musk-deer in that (new) Khoten, and showed the musk-deer to the cheeta swift (1,816),

Advanced to speak (with him) in honeyed tones, their muslin veiling crowns of majesty.

They saw the master in the curtained place ; as keepers of the curtain questioned him (1,817).

Said they, To which of all these lovely ones of hūrī race does (most) incline your heart ?

The beauty there who pleased the master most, he pointed out to those two lovely ones.

Ere he had spoken out (they both) sprang up : as deer, nay rather raging lions, sped.

That beauty, fairy-born, with many a wile, with words sung to the harp they led away,

In manner such, that no one might suspect, that might not peril, but advance the affair.

When they had brought the marvel to the room,—the marvel see ! they closed the door of heaven (1,818).

Although he knew not he was mate for her, she mate for him, and easy his emprise,

('Twas so), for those fair harpers who had sped, had harmonized his business like a harp (1,819).

Those stores of grace and beauty had (before) told her in detail all the master's case.

That charming one, endowed with fairy face, had fixed her heart on him (as yet) unseen.

His beauty when she saw him, drew from her iron from silver,—silver which was gold (1,820).

The master, lost to self-control through love, addressed the cypress straight in chiding tones (1,821).

He asked, What is your name ? Fortune, she said. Said he, Where is your place ? She said, The throne.

What is your curtain (1,822) ? Music, answered she. And what your business ? Coquetry, she said.

He said, What is your source ? She answered, Light. He said, The evil eye be far from you !

A kiss you'll give, said he ? Sixty, she said. He said, Come, is it time ? She said, It is.

Said he, Shall you be gained ? She answered, Soon. He said, Was this in view ? She said, It was.

The master's heart with strong emotion stirred, he lost (all) bashfulness and diffidence.

He seized the lovely charmer's harp-like locks, embraced her tightly, strained as his heart-strings.

He kissed and tasted (lips as) sugar (sweet), (gave kisses) one to ten, till ten times ten.

The kisses were as fire to stir (his) heart ; the (fervent) heat gave keenness to his aim.

He wished to taste the sweetness of the spring, and from the fount of life to take the seal (1,823).

When at the onager the lion sprang, and drew it forcibly beneath its claws,—

The place was weak (1,824), and, suffering violence, breaches were opened in its (loosening) bricks.

The chamber was an old one and came down,—let not the business of the good end ill !

Both this and that one by a hair escaped ; this to one side, that to another sprang.

That they should not be seen upon that road, they went some distance from that fruitful tract.

The man retired from it, and in (his) pain went to a quiet place and suffered grief.

The girl went (then) and with her comrades sat, with wrinkled brow like those who suffer pain.

She set before (her mind her) past distress ; (took up her) harp (and) put (it) on her lap.

When she brought out the sweet plaint of the harp, with plaints she drove her lovers (all) distraught (1,825).

She said, Be salutation from my harp by the strings' dulcet plaint to lovers given.

She touched the strings and thus began to sing : The Judas' tree had come, the flowers bloomed ;

The cypress had drawn out its lofty form, the rose's smile displayed a box of sweets.

The nightingale arrived, sat on (its) branch; the day of making love had (brightly) dawned.

The gard'ner (1,826) to the garden fragrance gave; joyous he came and on its beauties gazed.

He saw a cup of wine (1,827) and took it up, (but then) there fell a stone which broke the cup (1,828).

You who have pillaged me of all I had (1,829),—only by you can my affairs come right.

Although I am ashamed of what I've done, my heart to separation is averse.

Her mode of music gave her confidants full information of her secret thought.

They went away oppressed with anxious care; they (went and) sought the master (who had gone).

The master, like a slave who butter steals, had naught but shame to follow on the feast.

He crept behind a narrow river's bank, 'neath cypress, willow, box, and poplar-tree.

Confounded at his injudicious plans,—the yellow wall-flow'r (1,830) from his lilies sprang (1,831).

They sought to know that which he had in mind; and he told all to those two confidants.

Those secret agents felt it due from them to bring the loved one to the lover (there).

(Thence) they returned, and opened out the way (1,832); (so) the rose-water to the rose they sent (1,833).

That friendly one, sweet songstress, came (to him), renewing for (her) lover love once more.

The master took her hand and (then) advanced unto a certain place that he thought fit.

Branch upon branch the branches of the trees, forming aloft innumerable thrones.

He sped beneath the branch of a high tree; with joy of heart he made a pleasant seat.

With love he drew the heart-ensnarer close : close to his bosom
as the heart it held :

A cypress free with graceful, swaying gait, one like the jasmine
on Sāmānian rug (1,834).

He took her to his bosom and rejoiced ; the cypress made
a compact with the rose (1,835).

The moon-faced beauty on the master's breast, he well inclined,
all self-restraint deposed,

His piece on house-securing all intent, his partner prompt
to carry off the stakes (1,836),

He was all eagerness to take the fort, and quench with water
all the fire of love.—

It chanced a field-mouse (near) had seen some gourds suspended
from the lofty branch (above).

It flew up to the string like any bird, and cut the string which
held them with its teeth.

Such a calamity fell on the ground !—each gourd in figure
like a kettle-drum.

The noise of such a drum went many miles ;—a drum,—what
drum ? the drum to sound retreat.

The noise, disturbing, with continued clash, tore from the
panther's claws the deer away (1,837).

The master thought the inspector (1,838) with a stick, the
censor (1,839) with a stone had come to attack.

Leaving his shoes behind, he ran away ; he went about his
business once again.

That idol also went with thousand fears back to her intimates
in music skilled.

A short time after she unveiled her heart, joining the music
of the harp to song.

She (thus) sang, Lovers on a time have said, A lover went to
visit her he loved.

He wished to the extent of (his) desire by union with her
happiness to gain,

To take her to his arms as love dictates :—sweet in the arms
of cypress the red rose !

Then through her (swelling) bosom and her chin, an apple eat, pomegranate from her breast.

Ad locum ubi thesaurus asservatur manus protendere voluit, ut thesauri portam aperiret ;

Saccharum cum saccharo indurato miscere voluit, et salice rubra tulipæ sanguinem effundere—

(When) suddenly a tumult brought distress, so that so fine an entertainment failed.

It is not well you offer me false tones ; I will not cease to play true tones for you.

O you whose every throw has been unfair, as one who throws with fairness make a throw.

A moth is left (here) anxious for the light ; a thirsty one far from the fount of life.

(When) this ode had been sung her confidants, as sympathizers, understood (its aim).

They went with deprecation to the youth, and found him stretched at full length (on the ground).

They found him lying, resting on the ground, (greatly) abashed and (much) distressed in heart.

With kindly treatment (then) and friendliness the cause of such dejection they inquired (1,840).

Questioned about his state, he told the tale : (even) in hell 'twould raise a bitter sigh.

(Then) those devisers by device, their own, gave him deliverance from his gloomy thoughts.

From his contracted heart they loosed the bonds, heartened one out of heart by promises.

Be in this business more expert, (said they) ; you love, 'tis true, (but) be more loving still.

At the due time make such a place your nest that (no) calamity may fly to it.

We surely from afar will hold the place, (and) we will guard the road like sentinels.

Then for the business they returned again to her of cypress form and rose-like cheeks.

So that once more she went with charming gait ; she found the master (soon), and soothed his heart.

She came, relieved him of his load of grief ; the master, seeing this, lost mastership (1,841).

He seized her ringlets like a drunken man ; and in the garden sought a quiet nook.

There was a distant corner of the place, a heap of jasmine (there) a dome of light.

(The jasmine) raised its standard to a wall (1,842) ; above there was a wood, below, a cave (1,843).

The master found no better place (1,844) than that, (so) in it he prepared a pleasant couch (1,845).

He plucked the jasmine and arranged it well, (then) brought his love in comfort to the place.

Pudore omisso ejus strophii ligamentum, pariterque vestimenti alterius de quo mentionem facere non licet ligamentum solvit.

He drew a heap of roses to his breast, blanched almonds sugar-coated (sweet to taste).

Specillo pixi qua collyrium conditur nondum immisso,—the curved dome (1,846) played (them) still another trick.

Some foxes in recesses of the cave had come together in pursuit of game.

A wolf had followed close and barred their road, to separate each from the other one.

The foxes knowing that he fed on all,—a terrible and great calamity,—

(With terror) took to flight, the wolf behind, their only road across the master's bed.

They started up to do as best they could,—in front the foxes, and the wolf behind.

The master's court (1,847) had fallen all away, he saw a (hostile) camp, and bounded off.

Truly he knew not what had happened there ; covered with dust he ran from side to side ;

His heart in sore anxiety and pain to know how (best) to quit the garden soon.

(Then) met him (there) those two of cypress form, who pomegranates, narcissi, had bestowed (1,848),—

They grasping his beloved by her skirt,—she pearl-like 'twixt two water-dragons placed.

They shouted at her, What deceit is this? What demon this among your qualities?

How long will you disturb and vex the youth, killing with rancour him who loves you (so)?

No person on a stranger, (sure), would play, with show of sympathy, a trick like this!

This night how often have you left him (thus)! How much deceit and fraud have you employed!

She offered pleas and swore (that they were true); they would not listen to the truth from her.

Till in distress the master came to them; he saw the dawn between a pair of shears (1,849);

Covered with shame at their severe reproofs, receiving blows from this one, slaps from that.

He said, Beware (now)! Take your hands from her! Do not distress (my) friend who is distressed.

Since from a (radiant) Moon no sin has come, (so) must you sing a better air to her.

If in such want of faith be any sin, hands should be laid on those ashamed (of it) (1,850).

Her nature is quite pure of any sin; any offence committed is from me.

The clever and sharp-witted of the world are all devoted servants of the pure (1,851).

The grace of God had given my affairs immunity from harm and from mischance.

And all those harms which broke my spirit (so), (which came and) heaped mischance upon mischance,—

Since (my good) fate had given me continence,—they gave me freedom from so ill an act (1,852).

He whom the demon brings not to his aims is good in grain, naught that is good does ill.

(But) he who puts his heart on action base,—saving your presence,—base of birth is he.

A beauty with so fairy-like a face,—no person can refrain from loving her :

(No man), especially, who has some youth, the feelings of a man, some love in him.

But still when chastity protects the road, one cannot (think of) going to meet sin.

No one can eat fruit from the fruitful tree on which a single evil eye may look (1,853) :

The eyes of hundred kinds of beasts of prey (1,854) (were) on us, hence our business turned out ill.

What's gone has gone, of that I will not speak ; thus will I spoil not that which (still) I have.

I now repent of (all) both hid and clear, and from the Ruler of the world accept

That if He grant me still a time to live,—since she of sugar lips receives her slave,—

As lawful wife I'll take her as my bride, treat her with more devotion than before.

The agents seeing how it was with him, were awed at his God-fearing piety.

They put their heads before him on the ground ; they said, Be blessings on a faith so pure :

(Faith) in which seeds of goodness have been sown, and which from evil disposition 's kept.

How many are the griefs which seemed as griefs ! they were thought griefs, but comforts were in fact.

How many too the pains which come on man, and still a remedy is in the pain.

The lovely ones put coquetry aside, confounded at the puppet-playing sphere (1,855).

When from the mountain rose the fount of light, it banished from the world the evil eye.

Dawn, like the spider of the astrolabe, unto the world's pole spun (its) gossamer (1,856).

Bearing a lamp (1,857) a breeze arose and bore the gard'ner from the garden to the town.

The master raised (his) standard in control, released from that subjection and those bonds (1,858).

From last night's fire of love-essays his heart was cauldron-like to ebullition brought.

When to the town he came, he sought (at once to carry out) in faithfulness his aim.

The Moon of last night he induced to come, assigned the portion (1,859) as the law commands.

Margaritam imperforatam corallo perforavit: experrectus est gallus, piscis requievit (1,860).—

If (in the world) you look from bird to fish (1,861),—this same affection will be (found) in all.

Good fortune his to find a limpid stream! he drank of (water) lawful then to him.

Pure as the (radiant) sun he found a spring, bright, clear as jasmine, and, as silver, white.

In whiteness is the (bright) light of the day; by whiteness too the moon illumines the world.

In colour is an artificial taint, except in whiteness, which is pure, unstained.

Man when bestained is in a hopeless state; whiteness, the sign is of his purity.

(Then) when in adoration men engage, it is the mode that they should dress in white (1,862).

She, jasmine-bosomed, ending thus her words, the monarch gave her place upon his breast.

Thus many a night in comfort and in joy he went and tarried in the Domes (in turn).

The sky, constructor of the (lofty) domes (1,863), opened the doors of the Seven Domes to him.

Bahrām finds out about the tyrannical vazir.

Saturn and Jupiter in aspect trine (1,864), the sun from *Pisces* then in *Aries* (1,865) ;

The verdure, Khizr-like (1,866), found youth again, the springs of water (too) renewed their life.

The heart of every spring became a Nile, and every fount became a Salsabil (1,867).

The earth in aloes dressed took musky scent, the breeze, musk-seller, steeped itself in musk (1,868).

The New Year's equable and temperate air made its way straight to world-illumining (1,869).

From the air's skirt was dew deposited ; the heat broke up the form of winter's cold.

By a new mortgage-deed the New Year's breeze mortgaged its life to (all) the fragrant herbs (1,870).

From the earth's heart the plants put out their heads ; the mirror of the sun was cleared of rust (1,871).

The plants gave many jewels to the sight (1,872) ; they made creation fresh and flourishing.

Down from the mountain gorge the pure white snow gave grandeur to the river by (its) tears (1,873).

The morning breezes by their musky breath rubbed *galia* (1,874) on the violet's dark dress.

The fresh narcissus with (its) sleepy eyes deprived of sleep the eyes of all it saw.

The lotus from the torture of the fire (1,875) found in the fortress, water, a retreat.

The fresh buds of the blossoms of the trees made pearls wide-spread as tulips' petals are (1,876).

The cypress which by shade gave canopies, combed the locks of the box-tree (with its leaves) (1,877).

For the corona of narcissi drunk, the lilies put gold ingots on their palms (1,878).

Through the north breeze the pastils of the Spring were scattering stars without the Judgment Day (1,879).

Having tears in its eyes the fenugreek by eating of the saffron smiled again (1,880).

The writer of God's will in life's whole book sanctioned the bloodshed of the anemone (1,881).

The petals of the white rose, stringing pearls (1,882); applying tutty, stems of hyacinths (1,883).

The mouse-ear curled its hair in many a lock; tossing it on its back like Dilamī (1,884).

The leaves and grass were both content to be, those, as forked arrow-heads, and this, as shears (1,885).

And with their musky clusters hyacinths diffused their pungent odour o'er the pinks.

The yellow wall-flower, still to live a while, had made the jessamine its special heir (1,886).

The odour of the wild mint with its heat melted the sting of *Scorpio* of the sky.

The rose-buds dallied with the anthemis; the grass to the iris whispered secrets low.

The camphor-scented rose of musky breath, in gold and silver, like the loved one's ear (1,887).

The willow scent of aloes-wood diffused; sometimes it scattered camphor, sometimes musk.

The Judas' tree and jasmine raised their flags, a black and white, before the willow-tree.

The willow gnawed its hands, regretting leaves lost through the bane of autumn's piercing winds (1,888).

The rose assumed its place as sovereign chief; the earth, e'en as the breeze, its loyal friend.

The nightingale upraised its voice (in song) all night until the crowing of the cock.

The redness of the rose on the green field played the five turns of music as the chief (1,889).

The notes of the ring-doves on cypress-trees like cheerful song of those whose hearts are pleased.

The flute of turtle-doves with morning plaint had made the mountain partridge cease its laugh.

The cry of francolins around the field cut up the utmost heights of paradise (1,890).

The nightingale in sad and plaintive tones had grown as slender as the harp's silk string.

From the celestial writings of the Zand the Zand-intoner sang at night some words (1,891).

The garden had become like painters' scenes; joyous had (all) the birds and fish become.—

King Bahrām held on such a day as this a festive meeting in the mode of kings

(In) a domed chamber, raised above the sky, after the fashion of the Seven Domes.

A messenger of noble form arrived, who sought the palace of the seven brides.

That heavenly palace entering, his heart expanded like the (spacious) heavenly gates.

He praised and blessed the king in lengthy speech, and after that, respectful homage paid.

He said, Once more from China, picture-land, a rush of troops has occupied the earth (1,892).

The khāqān with the king has broken faith, and from good faith departed once again.

The Chinese have no faith, conventions spurn: poison at heart, and honey outwardly.

An army (vast) with swords uplifted high has reached in countless troops the Oxus stream.

Over a wide expanse the torrents rush, (in size) each dragon (1,893) in them like a sea.

Should the king have no thought for this affair, the Chinamen will drink our blood in bowls.

The king, who heard of this calamity, for safety from the sore affliction sought.

(So) ere the net were cast about (his) head, he drew (his) skirt from wine, (his) hand from cup.

He studied how he might with fitting deed and judgment crush the power of the foe.

He saw no refuge save in troops and hoards, for such the means of conquest are alone.

He found the royal treasury was void, that arms and army too were scattered wide.

(Thus), helpless like a toothless lion, he, a chain his collar was, his realm a jail.

The monarch, I have heard, had a vazīr, an impious man, one far removed from God ;

Who'd named himself, from a self-chosen roll, Rāst-rūshan, (1,894), but he was not bright (or) straight.

His brightness and his straightness most minute ; his straightness crooked, and his brightness dark.

He made the king assured of good repute, whilst good repute attached not to his name.

When the vazīrate was in Narsī's hands (1,895), in the vazīrate there was fear of God ;

But when Rāst-rūshan seized the vazīrate, all perished that was either just or true.

The king in drinking and in pleasure sunk, (Rāst-rūshan) gave a loose to tyranny,

He raised up trouble, and abolished good, he sought for land, and heaped up property.

The king's vice-gerent (too) by gold and gems he gained as partner in (his) hurtful acts.

He said, The people have grown covetous ; they have become rude, bold, and mannerless.

Creatures of earth, ('tis true), born of the earth, (but) wild beasts they, (and only) men in form.

If we with sense and judgment punish not, the evil eye will punish (soon) the realm.

In their satiety they boldly use our wealth to further interests of their own.

We must subject and overpower these wolves : how long appear to heed not and ignore ?

Men, they are evil and of evil stock ; appearing Josephs, they are worse than wolves (1,896).

Wild beasts (like them) pay no heed to good faith, and till the sword compel, spurn all commands.

You may have read, concerning the distressed, of what Siyāvash (1,897) suffered from wild beasts.

How King Jamshīd (1,898) was humbled to the dust, and how Darius, king, was crucified (1,899).

Their riches are a tank, and sated, they: water left long in tanks must putrify (1,900).

The water, which by earth gets turbid, dark, also by means of earth gets clear and good (1,901).

If drunk the monarch, sober is the foe; asleep the watch, the robber is awake.

If harsh control be used not by the king, his royal power and state will (soon) be marred (1,902).

Let chastisement be yours, and counsel mine: seize anyone I say is to be seized.

Bold and presuming subjects are as fiends; let them alone and they exceed all bounds.

The king who (fitting) chastisement inflicts,—from him both enemies and demons flee.

By no one's show of friendship be seduced; consider only as your friend the sword.

(So) do your best by (fitting) chastisement not to impair the splendour of your rule.

The king, with trust in us, is given to wine: I have the pen, and you the sword in hand.

Chastise the rich by (seizing on their) wealth; and circumvent the poor by killing (them).

The good and bad are both (your) legal (prey): deprive the bad of life, the good, of wealth.

Lower the people in their rank and wealth, that you may be exalted in their eyes.

Whene'er the subjects are depressed and weak, the realm is always on a solid base.

The king's vice-gerent, as one void of sense, joined with him in his acts of tyranny.

With such ill-treatment as was pointed out he would oppress the subjects of the king.

Until the degradation passed all bounds, he treated all men as of no account.

Persistent in oppression (both) remained: (men) they imprisoned, and bore off their all.

In town and village outcry ruled alone: no other words than "Seize and fine" were heard.

Till in the kingdom, ere a year had passed, no land or wealth remained to anyone.

The probity of each man was (1,903) approved according to the measure of his bribe.

Of gold and jewels, male and female slaves, to no one aught remained in (all) the realm.

The richer than the poorer more in want, not from deficiency, but having more (1,904).

House-holders through the theft of the house-thieves had left their houses all in others' hands (1,905).

The city and the army, wearied out, as outcasts wandered all from hill to hill.

No ox or seed remained in any tract; no one could strike a balance to the good (1,906).

When desolate the realm, the treasury was all at once deprived of revenue.

Save the vazīr, who had (both) house and hoard, no person's gain was aught but grief and pain.

Since to prepare for war the monarch had no treasure and no army, and was sad,

He sought at once from all the chiefs in turn their several reasons for his ruined state.

Through fear of the vazīr whose fires rose high, no one would tell by day what passed at night (1,907).

Each one gave some false reason, speaking thus: This needy man has gone, and that one fled.

The ground gives no returns, no grain remains, so in the treasury no treasure's left.

(The peasant) gone from lack of means and cash, our monarch's lands now feel the bad effects.

With favour and indulgence from the king, he will (no doubt) return to his affairs.

Those pleas did not suffice the king, yet still he made not on the lion ill-timed war.

Of the ill turns of the tyrannic dome (1,908) he thought as much as seemed to him required.

He took no measures to arrange affairs, nor struggled further (at the time) with fate.

When saddened by the trouble of the affair, the king would ride out to the chase alone.

In hunting he recovered cheerfulness, (and) when thus cheered he came back home again.

When sadness held him captive, on a day, he felt an eager longing for the chase.

He went out all alone to hunt the prey, with blood to wash off from (his) heart the blood.

So far he hunted as his will inclined; he conquered sadness and defeated care.

When from the chase of leopard, lion, boar, he had resolved to go back home again,—

In all the heat and hurry of his course his brain had melted through the fire of thirst.

He hastened all around the tracts about, but found no water there, though much he sought (1,909).

He saw some smoke (then) like a dragon black, raising its head high to eclipse the moon;

Coiling and writhing, roll involved in roll, designing, (as it seemed), to mount the sky.

He said, Although that smoke has risen from fire, yet from the kindler water I must seek.

When he had gone some steps towards the smoke, he saw a tent (there) rising to a height;

A flock of sheep (too) seething in the sun, from hoofs to ears like to a stew of meat;

A dog suspended from a branch he saw, with fore and hind legs bound tight like a stone (1,910).

He swiftly urged (his) horse towards the tent ; he saw an old man like a sun-stirred dawn (1,911).

The old man when he saw (his) guest sprang up, and girded up (his) loins to wait on him.

Like the earth (humble) he received (his) guest, and held the reins of (one like) heaven (high).

First praise and blessing did he offer him, and afterwards he helped him to dismount.

Whatever he had ready in the house he brought with soft and deprecating words.

He said, There is no doubt that such a tray is quite unsuited to a guest like you ;

But in these parts is little husbandry, (so) if the tray is poor there's some excuse.

When the king saw the shepherd's piece of bread, he drank a draught of water, and abstained.

He said, I'll then, and not before, eat bread, when you shall truly tell me what I ask :

To-wit, why this poor dog is (thus) tied up : why he, the lion of the house, is bound ?

The old man answered (him), O handsome youth, I will exactly tell you what has passed.

This was a dog the guardian of the flock ; to him I had entrusted my affairs ;

Through his fidelity and trustiness I was rejoiced by his companionship.

He from the flock would always keep afar the robber's hands, the claws (too) of the wolf.

To him I left the guarding of my house, and him I called my (faithful) guardian dog.

He with foe-lacerating teeth and claws was to me night and day (as) iron arms.

If from the country to the town I went, the flock was happy in his watchful care.

And if my business in the town was long, he would take home the flock again himself.

(Thus) he kept watch for me for several years, was true, and saved me from (all) fear and toil.

Till one day in the book of (my) affairs I noted down the number of my flock.

I saw that it was short by seven head, (then) thought there was an error in my count.

When in a week I counted (them), again I found them short, but kept the secret close.

(Then) with good judgment and good sense kept watch; trespass on no one's part did I observe.

Although for several nights I (thus) kept watch, no night did I discern the cunning rogue.

Whilst in the business more alert than I, than I by far more watchful was the dog.

All night my heart was full of grief and pain, finding the flock diminishing in sheep.

And when again I verified the count, they still fell short as on the former day.

By twos and fives they were diminishing, like ice which had been melted by the sun.

So far that the collector for the poor took what remained from me as legal alms.

And I, a dweller in the wilderness, became a shepherd after owning flocks.

That sore and heavy trouble humbled me; it took effect on (my) discouraged heart.

I said, This stroke, given by the evil eye,—of what wild beasts is it the handiwork?

With such a dog, whose acts were lion-like, who has this insolent presumption used?

Till one day on the border of a stream I slept (awhile), and (then) awoke from sleep.

Then with my head bent down upon my staff, making no noise, I walked along with it.

A female wolf I saw spring up afar, which came and sat down near before the dog.

In her dog-language (then) she called the dog; the dog ran up to her with friendly mien.

He ran around her, scattered dust about, now wagged his tail, and now pricked up his ears.

Postremo lupæ clunes conscendit, fulfilled his wish, and business came to nought (1,912).

(Then) he returned, lay down and took his rest, the seal of claims to silence on his mouth.

The wolf, since she had given now (her) bribe, sought the reward due to the service done.

A stout, fat sheep, the leader of the flock, whose legs were weighed down by its heavy tail,

She carried off, and in a trice devoured, and many such a bribe had she consumed.

The cursed dog, to gratify his lust, left to the wolf's control my flock of sheep.

That flock of sheep, he had to serve and tend,—he sacrificed it to his love-affairs.

(Though) often (this occurred) I made no change (1,913); I let him off though guilty of offence.

Until at last I took him with the wolf, and bound him for so serious a crime.

I put him to the torture of a jail, that he might be again subservient slave.

No dog of mine, a robber on my road; or else a butcher of my sheep is he.

He has betrayed the trust (reposed in him), and trustiness exchanged for treachery.

Even should death result I have full leave (1,914) to see that he shall not escape such bonds.

No person whosoever would applaud the man who towards the guilty acts not so.

Bahrām, the king, (then) from the (shepherd's) words took secretly a warning (to himself).

These words a hint were when he understood ; something he ate, then hastened towards the town.

He said within himself, From this old herd I've learnt to rule—how good the course (pursued) (1,915) !

As in the case I've witnessed (1,916) I, (in truth), the shepherd am, my subjects are the flock.

The basis of affairs not resting sound, the trusted must be asked about the breach.

Then he who's my vazir, sharp-sighted man, my trusted agent to protect the flock,—

From him must I enquire where are the troops ; though lost the learned, where the pulpit is (1,917).

That he may tell me what this ruin means ; who the real basis of this havocked state.

He asked his agents when he reached the town, to give a clear account of those in jail.

When he had looked into the list, the day, like to the list, grew black before his eyes (1,918).

Perplexed, amazed, he saw a whole world smit, and clearly noted every person's name.

He said, Where grief and joy must bear their part, the king may kill, the vazir intercede (1,919).

By tyranny he's blackened the king's name, for his own name securing good repute.

The king knew what the (man's) devices were : the thief within the house would pillage it,

Like the dog which abandoned flock to wolf, and craft employed against the valiant herd.

Dogs are like this in their rapacity, they make an outcry when they lacerate (1,920).

He thought it prudent leaving him awhile (in freedom, suddenly) to check the man.

Said he, If him in power I (seem to) keep, for his removal none will (dare) contend (1,921).

But if I strip him of his pomp and state,—light best shows in the dark and sombre night (1,922).

(Then) in the morning when the day grew light, and the dark night had folded up its pack,

The dawn, two-sworded, by its single stroke had made the moon tired, weary of its blood (1,923),

Bahrām set up (his) court upon the sky, granted the people public audience.

The grandees from all parts assembled (there), and ranged themselves according to their rank.

Rāst-rūshan entered by the palace door, and boldly went to his exalted place.

With stern and angry gaze the monarch looked, and shouted in a way to strike him dead :

You, who have ruin brought on all my realm, have stripped my realm of splendour and renown ;

Have heaped up jewels in your treasury, scattering my jewels and my treasured store ;

Have taken from my troops all arms and stores, so that no arms or stores are left to them ;

Deprived my (loyal) subjects of their all, planted your feet in every person's blood ;

Required from subjects not the taxes due, but all their means at times, at times their rank ;

The claims my bounty gives me cast aside, having no shame before me,—shame on you !

His Faith would own 'tis worse in every one to overlook a favour than his Faith.

To meet the claims of favours by one's acts brings favours still to him who has received.

When that Rāst-rūshan came to me in you, justice departed, brightness was dispelled (1,924).

Both troops and treasure you have injured so that neither troops nor treasure now remains.

What did you think, that in my drinking bouts the sleep of negligence would seize me so

That you'd deprive of use a drunkard's hands, and break the subjects' and dependents' legs ?

On me may dust be (scattered) if Bahrām forgets the sword when taking up the cup!

If I forget myself in wine and song, I'm not forgetful of the azure sphere (1,925).

By such words countless iron rings he forged, (and) cast them all around the vazīr's neck.

He ordered then that a repulsive guard should drive him off from paradise to hell.

A halter of (his) turban (1,926) (then) they made; they drew him in and put him into bonds:

His legs in fetters and his arms in chains,—such reverence so vile a one receives (1,927).

When might was brought against that mighty one, the king dispatched a crier round the town,

That the oppressed in this (cause of) complaint should ask for justice, which the king would grant.

When all the multitude and soldiers heard, they turned their faces towards the monarch's court.

The evil of that evil-natured man they told, and pierced a dragon with a snake (1,928).

The king commanded that the prisoners, out of their bleeding and afflicted hearts,

Should each make known of what he was accused, so might he for the fetters forge a key.

The captives, from captivity released, approached the king, more than a thousand men.

The king selected seven from them all, and questioned each of them upon his case.

He said to every one, What is your crime? Whence come you? To what tribe do you belong?

The first victim complains of the tyrannical vazīr.

The first of them then said to (King) Bahrām, O you whose foe is as his foe could wish,

Rāst-rūshan, the vazīr, with grievous hurts upon the rack my brother put to death.

Goods, horses, (other) things, whate'er there was, he seized on all : both life and also wealth.

By reason of his youth and beauty all were much afflicted at his loss of life (1,929).

And since I raised an outcry at the deed, the vazir took me prisoner for that crime ;

Calling me an adherent of (his) foe, and so (inclined) when he was such (a man).

He made out cases of incitement then, to plunder also all my house and goods.

He forcibly put fetters on my legs, and turned for me my house into a tomb.

That brother done to death by tyranny, this one, with loss of all, escaping death.

'Tis now a year since he imprisoned me ;—my happiest omen is the monarch's face.

When from the victim's words the king had learned that which the minister had done to him,

All that from him the minister had stolen, all, with the price of blood, he granted him (1,930).

He set him free (from jail) and cheered his heart, (and) let him (then) return to his affairs.

The second victim makes (his) complaint.

The second person went before the king, and in an audience sought a (safe) retreat.

In audience with the king, protector kind, he called down many blessings (from above).

He said, I had a garden fresh with grass, to know which was as brightness (to the heart).

Like heaven's plains 'twas verdant and wide-spread, its fruits formed on the branches screen on screen.

It gave me in the Autumn early Spring ; 'twas left me a reminder of my sire.

One day, to my heart-felt and burning grief, that enemy unto my garden came.

I treated him as guest to fruit and wine, (with) treatment fitted to the service due (1,931).

All that there was in garden and in house, to thank him (for his visit), I bestowed.

He ate and laughed, lay down and took his rest, and of the wine drank all that he desired.

When round the garden he had walked awhile, through love of it he wished to take the field (1,932).

He said, (Come) (now), your garden sell to me, that I may make you prosperous in life (1,933).

I said, This garden which is (as) my soul,—how should I sell it, for it has my love ?

Branded is every person from some fire (1,934) :—I, hapless, have, except this garden, naught.

Consider that the garden's always yours, that I to you am gardener, nay, slave.

Whenever you feel urged to visit it, eat fruit and drink wine by the water's side.

And what may come from kitchen such as mine I'll send by one with limbs like silver fair.

He said, Desist from this, urge no vain pleas ; sell me the garden, and clear out (at once).

He strove much with contention, fuss, and noise ; for force or gold I would not sell the place.

At last when he grew drunk with hate and spite, he brought against (your slave) a lying charge,

So that, as fine to him for that offence, he took away the garden from poor me.

And (then), that in the court where wrongs are heard I might not bring this wrong before the king,

With pain and suffering he imprisoned me : two years your humble (slave) has suffered this.

The king gave him a garden, fields as well : he gave a house and garden like Baghdād (1,935).

The third victim makes (his) complaint.

(Then) the third prisoner said to King (Bahrām), You who have over all entire control,

I was a merchant (travelling) by sea, and gained my living by sea-journeys.

Sometimes I went to places on the sea (1,936), and found great profit in such (enterprise).

When by (acquiring) knowledge I could tell wherein good sea-pearls differed from the bad,

I gained possession of some (precious) pearls, in lustre and in colour like dawn's lamp (1,937).

Full of expectance to the town I came, with eyes the brighter for that string of pearls.

I had a mind to sell the string of pearls, and with the price buy food and also dress.

When the king's minister had heard the news,—that a fine string of pearls belonged to me,

He summoned (me) and bought (them), and through awe, I in appraising was most moderate (1,938).

(Then) when the time arrived to pay the price, all kinds of vain excuses he began.

With trouble and distress I sought the price; he offered naught but vain and idle pleas.

A few days, good or evil, (passed away (1,939), whilst) he heaped wile on wile, I still in hope.

(Then) finally he hid me out of sight, putting me into jail with murderers.

He made a pretext of some (fancied) crime, and by the pretext kept, himself, the price.

(So) for my string of pearls which he had taken, he bound my hands and feet (in jail) with bonds.

He getting hold of (lustrous) pearls from me; I at his hands in torture left to stones (1,940).

He putting pearls into his turban-folds; I, shell-like, at the bottom of a pit (1,941).

From the bad-natured vazir's store the king gave him some pearls, with gold and ornaments.

The fourth victim makes (his) complaint.

(Then) full of deepest awe the fourth man said, O you who're worthy of a thousand thanks,

A foreign young musician I, in love; sweetly as flowing stream I play the lute.

I had a loving friend, of beauty rare, a Chinese girl, a comforter in grief.

She'd given a name to "nothing" by her mouth, "honey in smiles" (called) for its sugared smiles (1,942).

Her sun-like visage robbed the moon of light; the day, before it, perished e'en as night (1,943).

Bought in (our) country with my money, she (1,944), and of the greatest blessings of my eyes.

Confronted with the Spring, so fair to view, her beauty took both house and garden too (1,945).

Singing and music she had learnt from me: her playing soothed the heart, caressed the spirit.

Both of us with each other in one house, in close communion like the light and moth.

Life to my heart she gave, as lamp to night, by me she was as garden-verdure gay.

She lighted up a candle where she dwelt (1,946), (and) burnt the moth's heart with the fire of it (1,947).

As lighted taper bright and straight in form (1,948),—Rāst-rūshan took her from (your) slave away.

When I, through losing her, disturbed and mad, sought to regain companionship with her,

(Rāst-rūshan) had me bound with many bonds, as who should say, a madman must be bound.

He, at (his) ease, with my bride whom he'd stolen; with countless needs and longings I, in jail.

'Tis (now) four years since, in (his) tyranny, he's kept me, guiltless, in this abject state.

The king at once gave up the girl to him, not her alone, but thousand things as well.

He gave for her a portion when he wed, and set him free from durance with his bride.

The fifth victim makes (his) complaint.

(Then) the fifth person to the star-king said, You with whose sky-like tent the world is joined (1,949),

I, a submissive servant of the king, am a chief officer of revenue (1,950).

In the king's business I, a (humble) slave, by (my) authority adorned the realm (1,951).

Under the king's good fortune God had given blessings and state to me in wealth and rank.

In view of long life for the Eastern king (1,952) I gave the world to happiness and joy.

Provision for the road I made of prayers (1,953), some good accomplished for the monarch's sake.

Through me were town and village glad and fresh ; the learned (often) had recourse to me.

In aiming to add brightness to the realm I gave each one a pledge of maintenance (1,954).

The poor from me had plenteous store of coin, widows had plenty, and their children too (1,955).

He who asked gold,—I answered the demand ; who fell,—I took his hand to raise him up.

No helpless one remained confined in bonds whom I delivered not from injury.

All that from farmers' incomes came (to me) was used for the expenses of (my) guests (1,956).

Returns, expenditure, as they should be : the people pleased with me, and God content.

When these proceedings reached the vazir's ears, he made the cauldron of injustice boil.

He took from me my stewardship and power, and laid his hand upon my wealth and lands.

He said, This wealth is gained not by your work ; your gifts suit not such store as you should have.

You've made a furnace hot for alchemy, or else in ass-loads (1,957) treasure you have found.

Give me, as should be given, my share of it, or I will give your head unto the winds.

(Then), altogether, all the means I had he took away from me by this vain plea.

To end the business, he afflicted me : made me his slave and put me into jail.

'Tis now five years that, in the prison kept, I've been removed from children, house, and home.

The king commanded he should be restored in comfort and in ease to what he'd owned.

The sixth victim makes (his) complaint.

When came the turn of the sixth man (to speak), crop-sickness from his fortune he dispelled (1,958).

He blessed the king's successful rule and said, The people by your goodness are sustained.

I am a soldier, offspring of a Kurd, and, through my ancestors, of noble birth.

(The king's) slave I, a soldier of (his) troops, my father also was the monarch's slave.

I serve the king with (faithfulness and) truth ; my father also did (the same) before.

I ever march against the monarch's foes, with life and scimitar upon my palm.

Some time ago (1,959) the king had given his slave, in his beneficence, a piece of land (1,960).

In peace and safety I enjoyed the same, with (feelings of) devotion to the king.

The tyrant vazîr took it to himself ; no one can stand against (such) tyranny.

Your slave had wife and children, but no wealth : except that land he had no property.

I went repeatedly with loud complaint, and said, Assist me for the sake of God ;

That he might try (the case) by justice' norm, and have compassion on my family ;

Or (treating me) as spendthrift, destitute (1,961), from the exchequer new provision give.

He shouted out at me, Be silent, you ! Scrape from your arrow-heads the rust, yourself (1,962).

Whilst the king, dull and sour, keeps idle so, 'twixt him and none does any trouble rise.

No enemy has come close to his gate, that troops and combating should be required.

Do not take up the trade of idleness ; make bricks and build, for you have health for it.

Provisions failing, trouble not too much, go sell (your) horse and saddle and (your) arms.

I said, A fierce and cruel nature shun ; behold my wretchedness, have fear of God.

Do not inflict by loss and poverty hardship on one who hardship has endured.

(Whilst) you stretched out your legs all night at ease, I to the sword stretched out my hand (to fight).

If you in the dominion use the pen (1,963), I, with the sword, march on (to meet the foe).

You use the pen, (and dip it) in black blood ; I on the king's opponents use the sword.

Take not from me that which the monarch gave, or else I'll shortly seize his saddle-straps (1,964).

When he heard this address he was enraged ; at me devoid of pen the ink-stand hurled (1,965).

He said, With ignorance and folly (crass) with water as a clod you'd threaten me (1,966).

With food-dispensing now you'd saddle me ; and now you'd threaten with the monarch's (ire).

The king I seated on the throne myself ; all people on my mandates bow their heads.

The heads of kings are underneath my feet ; they all have life (too) by my will (alone).

(And) if they did not take me as a friend, the vultures (surely) would devour their brains.

Striking me with his inkstand thus he spoke (1,967), he took my horse, accoutrements and arms.

Then after that gave me to murderers : (to be with such) he sent me to his jail.

For now about six years, nay, rather more, my heart has been distressed, my soul in pain.

The king with kindness gave him robe (1,968) and arms.—
Long live the king who kindly treats his slaves !

When by (his) kindness he had made him smile, he gave him land of double the returns.

The seventh victim makes (his) complaint.

When the seventh person came before (the king), he beautified his lips with praise, and said,

I'm an ascetic who has spurned the world, a pious traveller on the road of God.

Poor, but with care for naught, and, candle-like, before the people burning self away.

I gave up (all) the business of (this) world, studied the volume of the future state.

I have no share in any food or sleep : I stand at night (to pray), and always fast.

By day I eat not, for I have no food ; at night I sleep not, for I have no home.

Within a place of worship I abide, with naught but worship am I occupied.

Whomever I may see I seek to please ; for him I call to mind I say a prayer.

The vazîr sent a man to summon me ; I went, and sat a little distance off.

I am suspicious of you, thus he spoke, and if I objurgate you it is meet.

I said, My lord, tell me what you surmise, in order that I live as you dispose.

He said, Your imprecations much I fear : that you may to your God pray for my death ;

That you through evil-nature and ill-will may call down imprecations on my head.

And from those night-prayers of a sleepless one I fear an arrow on this mark may fall.

Ere from the fire of your malevolence the sparks of imprecations fall on me,

I'll bind your hands and so prevent your prayers—not only hands, but hands and also neck.

By scruples unrestrained, he had me bound ; he had no feeling for this soul distressed.

He kept me in this anguish seven years ; a lock upon my tongue, my feet in chains.

He bound my hands down to prevent my prayers ; (but) I have bound his hands from using power (1,969).

When God the king's compassion granted me, no more had joy (for absence) any plea (1,970).

The king embraced the ascetic combatant, the lion, slayer of the infidel.

He said, Save on the point of fear of prayer Rāst-rūshan uttered not a word of truth.

But prayers they cannot in this way repel ; nor can they make the ascetic like a thief (1,971).

He who inflicted on his soul such ill invoked (effective) curses on himself (1,972).

So that at last those curses should deprive his head of turban (1,973) and himself of head.

All that the vazīr had of every kind,—he said to the ascetic, Take, it's yours.

But the ascetic would not take such ease (1,974) ; he whirled, and like the (whirling) wheel became (1,975).

He said, Than wealth, from which I am divorced, give something better, for I've better given.

He danced, (but) not through minstrel or to song ; he so became that no one saw him more.

Those travellers on the Path who so have been,—their heads from earth have on the heavens touched (1,976).

(But) ere you find matured wine in the cup, thousands of unripe sour grapes you must see (1,977).

This set, although they are of human stock, are all (but) demons, though entitled men.

The water of the stream, so vehement, is from the rill which rises from a sink (1,978).

Matured is he who from a set so crude holds off his collar and draws in his skirt.

We, like the earth, with mud are all bestained ; the shadow of the mud infolds the sun (1,979).—

With eyes cast on the world's oppressive acts, aiming by justice to restore affairs (1,980),

He sought to find out what was best to do, from the thorn's harshness how to free the rose.

When the vazîr's affair he called to mind, he leant his head upon his hand in thought.

Till dawn he slept not from the shame he felt ; (his) eyes he closed not from distress of heart.

The king punishes the tyrannical vazîr.

When in this vase of earthenware the sun sweet basil planted by its radiance (1,981),

The king arrived like basil-scented rain, and scattered on the thirsty pearly drops (1,982).

He caused the throne of audience to be raised ; and at the hall-gate had a cross set up.

Seated, he gave the people audience, the nobles standing (there) with sword in hand.

(Then) seating the exalted of (his) realm, the car of justice to the heights he drove (1,983).

He brought together multitudes of men, a mountain of spectators he upraised.

(Then) that consistent tyrant, the vazîr, he had with fetters loaded, head to foot,

And had him hung up without scruple alive, so that in shame he perished like a thief.

He said, Who in that wise exalts his head, his head will Fortune in this wise hurl down.

Dishonesty will lead to ill-repute ; an evil end will wait on evil deeds.

The tyrant who brings trouble in that way, thus to the tomb the just will bring him down.

Beware of saying justice has no aid ; the heavens and earth are in this work engaged (1,984).

Whoe'er the nails of malice seeks (to strew), puts chains and fetters on his arms and legs (1,985).

After (this business of) the judgment-hall, the king thought of the herd's dog and the wolf.

The herd he summoned, gave him lofty rank, bestowed on him good fortune and good will.

He banished evils from the government ; let none use violence to other men.

After a season, from such policy his iron became gold, his sackcloth, silk.

Both troops and treasure crowded on him (soon) : those more than waves, this higher than the hills.

When to the khâqân (1,986) came such news of him, he made good his retreat, no trouble gave.

He sent an envoy with apologies, and spoke no word that would not pleasure him.

He said, He who deserved the death you gave was an affliction and to discord aid.

He sent a letter asking me to come, and wrote some heart-alluring passages.

So that by heart-beguiling arts he made me, simple of heart, unable to abstain.

He said, The mine is rich, the road is free ; hasten immediately if you desire.

The king through drunkenness can not engage (even) in throwing water on (his) face (1,987).

I am prepared to join you as a friend; yours the sword, promptness and submission mine.

But when I had gained tidings of the king, I found affairs were contrary to that.

The king in times of warfare and of peace employs such action as befits them best.

I, the king's slave, am (only) to myself Chinese, I'm Ethiopian to him (1,988).

My daughter is the slave-girl of your house; my crown's the dust that on your threshold rests.—

And that which the destructive traitor sent in writing to complain about the king,—

He rolled up all the writings and enjoined his envoy to submit them to the king.

When the king read the notes of the vazīr, his wrath was sharpened as a writer's reed.

(Then) thankful for his death thenceforth he kept affairs upon a safe and solid base.

When justice' face before the monarch's eyes raised up a warning as to all affairs,

He from its beauty and (engaging) look, gave up the seven faces for that face (1,989).

Uprooting (from his mind) all other thoughts, on that he fixed his heart, with that content.

The passing of Bahrām from the transitory temple by the decree of the All-wise King.

He who joins rubies to this string of pearls (1,990), who's filled with gems the ears of (all) the world,

Says, When the Seven Domes, by wine and cup (1,991), had given forth their echoes to Bahrām,

His intellect within the dome, his brain, thus gave him knowledge of this moving dome (1,992):

From idol-temples of that dome, the world, move far—May far perdition be from you!

The dome, his brain, was heated (by the thought) (1,993); he turned from fiction and deceitful tales.

Perceiving that this joy-effacing dome (1,994) destroys (in season) every dome (on earth),

The Seven Domes he gave up to the heavens (1,995), and by that other dome he took his way (1,996).

A dome which does not fall through transientness; on which the raptured till the Last Day rest.

He summoned seven priests, the sons of priests, (and) to the priests resigned the Seven Domes.

Soon every one of them he set on fire: that is, he made a fire-temple of each.

When sixty years the cypress-tree had reached, and jasmine after violets sprang up (1,997),

He took to worship with sincerity, and from the worship of himself refrained.

One day, retiring from (his) throne and crown, he went off with his nobles to the chase.

Amongst such prey, the hunting of the king was swift pursuit (there) of the prey, himself.

(His) guards dispersed about on every side, each one brought down the wild-ass and gazelle.

Each wishing for the wild-ass of the plains; he seeking for the tomb of solitude (1,998).

He sought a tomb, to be his dwelling-place; as game he brought down vices—from himself (1,999).

Wild-ass, gazelle seek not from this salt plain (2,000); vice its gazelle, its wild-ass is the tomb (2,001).

At last a wild-ass from the desert side came and passed on before the wild-ass king (2,002).

The king knew well that one of angel-kind was (come) to guide him on the road to heaven.

He spurred his horse against the onager, and roused the mettle of his fiery steed.

After the game he took his rapid course across the plain and through the desert tracts.

His helper, of set purpose, drew him on (2,003); two slave-boys, only, followed in his tracks.

In that drear waste a cave (with water) lay sweet as an ice-well in the summer-time.

(And) like a well it had (too) a deep chasm, unto the mouth of which no one could gain (2,004).

The ass sprang quick and boldly through the cave, the monarch like a lion at its heels.

Into the cave so deep the horseman rode: consigned the kingly treasure to the cave.

Behind the curtain which the cavern formed the king became the Loved One's confidant (2,005).

The two young slaves, to wait upon the king, took up their post beside the cavern's mouth.

No way for them to creep into the cave, no power or will to go back to the chase.

With bitter sighs expectant they remained, looking all round for traces of the guards.

When after that a good time had elapsed, from every side the (royal) guards arrived.

They sought the monarch, and beheld a cave; the jewel (hidden) in the serpent's brain (2,006).

The (two) young slaves related (to the guards) all that these knew not of the monarch's case.

How, when (the king) was making for (his) prey, he spurred (his) horse into that narrow pass.

To this assertion no one would assent, no one gave credit to such words as these.

They all said, This is (but) an evil dream; the speech of those below the age of sense.

King Bahrām with (his) calmness and good sense,—how should he enter into this defile?

The elephant, they knew not, dead asleep, had had a dream and gone to Hindustan (2,007).

(Though) Fate had chained the king of mighty frame, Fate's check to king and castle he'd o'ercome (2,008).

To make them show (where was) the ruling prince, with heavy strokes they beat the poor young slaves.

And from the sighs of those pain-stricken boys a smoke-like vapour issued from the cave.

A cry arose, The king is in the cave ; go back again, the king is occupied.

The noble guards as toilers (then) became, the cave they entered seeking for the king.

The cavern had no outlet, none was seen ; many the spiders, but no fly appeared.

They washed it with their tears a hundred times ; more than a hundred times they sought for him.

When in the cave they could not see the king, like snakes they drew up at the mouth of it (2,009).

The eyes (of all) with (bitter) tears bedewed, they told the mother of the king the news.

His mother came as one consumed with grief, as one to whom a son like that was lost.

She sought the king, like other people not, for she sought with (her) soul, and they with eyes.

She sought the rose, found thorns her bosom-friend ; the more she sought, the less her hopes became (2,010).

In heaps she poured out money mountain-high for multitudes of men to dig the ground.

She dug a pit, but found the treasure not ; she did not find her Joseph in the pit.

Through the ground dug up by the mother-queen that land abounds in fissures till this day.

Those who are learned and who know the place call it the sepulchre of Bahrām Gūr.

They dug the ground up (there) for forty days ;—how many such grave-diggers in the world !

The ground though to the water-level dug, that treasure none saw (even) in a dream.

He who has all that's worth upon the heavens,—'tis (a) hard (task) to seek him out on earth.

The body and the bones are (found) on earth ; the heavenly part is found upon the heavens.

Each body 'neath the sky has mothers (twain) : one, of the blood, the other one, the earth.

The first one fosters it with tender care ; the second takes it back again from her.

Yet of these mothers of (the king) Bahrām, his mother, earth, was kinder of the two ;

For taking him, she gave him back no more ; in this no helper could afford (them) help (2,011).

Through grief at mother earth's oppressive act, the mother, by blood-ties, was well-nigh lost.

Fevered and chafing through her (troubled) brain, she heard this utterance of a voice from heaven :

You, thoughtless, raging like a beast of prey, seeking to find a saint of the unseen,

God to your custody consigned a charge, (and) when the term arrived required it back.

Kill not yourself as one devoid of sense in (your) farewell to any trust consigned (2,012).

Go back again, and do the work you have ; indulge no longer in protracted grief.

When from the heavenly voice she heard the address, she tore the love of Bahrām from her (heart).

She went, and on the interests of his son employed the heart which she had pledged to him (2,013).

She gave his heir his diadem and throne ;—none who has been an heir of his has died (2,014).—

You who have given news of Bahrām Gūr, desist from this, (and) look to Bahrām's tomb (2,015).

Not only lost to us is Bahrām Gūr ; his sepulchre can also not be seen.

Why look to this that masterfully once he named the onager " the branded one " ?

Think not how first the onager was marked ; think rather how at last the tomb marked him.

Though thousand asses' legs he broke, at last he was not saved the trampling of the tomb (2,016).

This house of dust, (the world), two doors contains : by one it brings, and by the other takes.

(O you), three ells of dust, one ell your breadth, four jars within a dyer's workshop, you (2,017)—

Whatever food your stomach may digest the humours to their own complexion bring.

(Your body) is from toes to neck and ears, from these four humours clothed with borrowed things.

On such complexions offering transient things why fix your heart, for you must give (them) back ?

Those absent ones, whose faces are concealed, are saved from such-like aptitudes and means.

Until the Day of Judgment shall arrive to unveil those hidden faces to the view,

The way is one of fear, the night, of risks, the guard asleep (2,018), the robber on the road,

The earthy abject ones get earth enough ; the yielding are kept down by (many) hands (2,019).

Since *you*, at least, above (these) hands arise, why let your heart bleed under every hand (2,020) ?

Rise, if you wish the sky to be subdued, step to the heights and flee from earth away.

Ever advance, and in no way look back, that to the earth you fall not from the sky.

The stars celestial are your shoulder-belt ; (these stars) what are they all ? They are your means.

Your field surrounds the narrow bounds of all ; (all) these designs are on your canvas limned (2,021).

Each one from you (its) picture has derived ; why take you (then) an omen by each one ?

That which they do,—you are yourself that light ; that which they suffer,—you are far from it (2,022).

Save one line which supports you, central dot (2,023), those other letters, all, are of your book (2,024).

You are the guardian angel of God's praise; the signs which to the Maker lead you know.

Contemplate goodness, that you be not bad; with beasts consort not, that you be not one.

To judge of good and ill belongs to you; to get the aid of reason is your wish (2,025).

Knock at a door where is no want of bread, or, (if you can), become as no one is (2,026).

The eyes when they would estimate the Light, far from the heavens and the angels fall (2,027).

This (nether) earth is taster of the heavens (2,028); man is a guest by angels (entertained) (2,029).

Turn from this market-place of grief your face; how long with earth, air, fire, and water deal (2,030)?

A chamber with four flues (emitting smoke), how should it not distress the heart and eyes (2,031)?

A thing of two doors (2,032) like the robbers' street; a bag like that of tricksters' instruments (2,033).

Before without the village you are put (2,034), load with your goods and chattels ox and ass (2,035).

By the soul travel, valueless the frame; load lightly (too), for restive is the horse (2,036).

The dead (in heart) who is in evil plight,—his soul has towards the body been inclined.

But he who knows what is the soul's first source,—his soul without (his) body can exist (2,037).

Take care you do not think, O caviller, this world is (all), those other things are naught (2,038).

The length and breadth of being are wide-spread; but we have nothing in our view but thorns (2,039).

There are created things remote from these, not cognizant of darkness or of light (2,040):

Created beings numerous, no doubt, but the Creator is no more than One.

One Pen alone designed when things began these seven tablets with their fourfold make (2,041).

A hundred though they were, not seven and four, they (still) would be from one controlling hand.

(From) the first point (to) the last circle, all from One has come, and all to One returns.

Dualities and their division spurn ; look to the One, and see their source in One.

From One has come first each duality, and when the latter goes the One remains.

Whoever comes into this transient house, must very soon go back (from it again).

Move warily in it, for it is keen ; 'tis slow to take, but (can be) quick to kill (2,042).

Though in (its) rule it does not persecute the weak, in its account no one's forgot (2,043).

If you work out no end of clever schemes, more than your destined lot you'll not enjoy.

The sky (above us) has an ice-bound tank (2,044) ; how long seek profit from this ice ? how long (2,045) ?

(Exposed) to air through which you may be frozen, seek you to be alive before you die.

Take joyously advantage of your life to (gain) the objects of That World of yours (2,046) ;

So that you grieve not from whate'er you be cut off by the sharp sword which aims at life (2,047).

From this world, ere you die, withdraw your soul, that you may save your soul from (fear of) death (2,048).

Despise possessions, (and) think not of food ; so, you may be in safety from the world.

Man's safety (in the world) lies in two things : to give abundantly and sparely eat.

Who'er to power and greatness makes his way, has been through these two fame-bestowers famed (2,049).

No greedy eater has attained to rank (2,050) ; position none have gained who little give.

The inspector-censor's scourge, which shames, is used on villagers who give too little curds (2,051).

In such a village (2,052) he (alone) is graced who to (high) price prefers integrity (2,053).

Special or mean, here many are like you ; this world's to no one specially confined (2,054).

How on that office should you fix (your) heart which bears in it the seeds of your discharge ?

Beneath the heavens every structure (built),—cast dust upon it, for it is but dust.

Pass from (this) place of snares and be not slow ; its high seats are your cross, (so) be not bold (2,055).

If you'd go living to the cross (2,056),—enough that a Messiah living went to it.

If one of earth should reach the highest sky, the earth again would draw him down to earth (2,057).

If one should raise (his) crown up to the heavens (2,058), (and make) the Seven Climes (2,059) pay tribute (too),

One night you suddenly shall see him dead, humbled, and bearing (naught but) pain away (2,060).

The earth's not free from rude oppressive acts (2,061) ; not free from serpents are its treasures.

Where is a date that is without a spine (2,062) ? Or snake-stone antidote without a snake (2,063) ?

Each good and ill on earth has as its law, that balm with poison mix, with poison balm.

Who is there drinks a draught of honey-wine (2,064) that for it has not suffered from the sting ?

The world's (sweet) honey and precedent sting are in one insect's mouth and tail contained (2,065).

Within the veils of dark and light not far from Jesus' sun the cowries of the ass (2,066).

Who is it raises on the earth (his) throne that is not pressed down by the earth at last ?

Words in Conclusion.

O Lord grant that which will afford repose, and will not finally bring penitence (2,067).

The door of kindness to Nizāmī open, place him within the shelter of Your door.

(As) at the first You gave him good repute, give him a happy issue at the last.

Since in reflection and the test (of gold) (2,068) the coin of this fine Grecian treasure shines (2,069),

I have attached to it a royal name (2,070), that the inscription may exalt my hand (2,071).

Some stories, these, no hand has writ before, 'neath silken petals virgin rose-bud's face.

A hemistich of gold and one of pearl, void of pretension and of meaning full,

That they may know that of my valued thoughts I can reduce to two words what I will.

And when adorning with adornment full the seven treasures of secret thought (2,072),

(My) aim is that by (such) adornment given the eyes may by its fullness be regaled.

Why look to this that freedom I have given to ears and eyes to range a broad expanse ?

I have some narrow-eyed fair ones of art, who veil themselves from those of narrow sight :

Each beauty like a closed-up treasury,—the treasure-door-key fastened 'neath her locks (2,073).

He will find gold who opens back the door ; he who can find the door will gather pearls.

I, writer with a reed of sugar-cane, strew from the palm-tree of this writing, dates (2,074) :

A king of Grecian raiment, Chinese crown, to whom Greece land-tax, China tribute pays (2,075) ;

The fortune of the Law, in root and branch (2,076), has gained the beauty of accord through him.

The sky's on foot to bow before the king (2,077); before his grandeur all creation's prone.

Adorned and ordered as the (starry) sky, his banquets are as (Rustam's) Seven Feasts (2,078).

From earth to fiery sphere (2,079) are dregs and scum; he pure, since he is eminence itself.

In that beneficence of musky scent which turns the dusky earth to lustrous pearls (2,080),

The Egyptian gold he gives to him who asks outnumbers (all the grains of) Meccan sands.

His sabre treats the hardness of the rock as fierce impetuous fire (treats) poplar chips.

His arrow with (its) hair-dividing point has from the (mus deer's) navel shot the gland.

His coat of mail has lances snatched from dawn (2,081); his lance from mail-clad moon bears off the ring (2,082).

The world entire is through his armour armed (2,083); the seven skies are by his lasso noosed.

O you, in whom Nizāmī places hope, who have the ordering of the turns of fate (2,084),

The earth regards you from (your) power as sky; the sky its threshold as your threshold high.

You, as the sky in water, far and near, keen, steady as the sun in mirror seen (2,085);

You, steadfast in your charge of all the world, (your) steadfast namesake prostrate at your (2,086) hands;

O'er all men like the sky conspicuous, excelling all men as the angels do;—

'Tis fitting I address this book to you, for through you one may reach to high renown.

Since rubies have been set into its crown (2,087), to you through fear of pillage 'tis addressed.

If hearing it (you find) it please your heart, 'twill be exalted (even) as your throne.

I've given you from the garden of my brain fruit rich and sweet like honey (mixed) with milk.

The seeds of it afford the taste of figs ; the almond-kernels are contained inside.

It's outside will the superficial please ; within it is the kernel for the deep.

(The work) presents a locked up case of pearls, the key to which is (wrapped) in metaphor (2,088).

The pearl glides (freely) on a string to which the loosening of knots has served as key (2,089).

All that is in its verse of good or bad,—all is allusion, hints, and subtle thought ;

Each single separate storey has become a house of treasures through (my) magic art (2,090).

That one whose body was in stature short,—I added to its stature by my verse.

(And) that whose length exceeded limits due,—by my artistic skill I shortened it.

I set forth this choice work in happy style,—how sweet the marrow in so choice a bone !

With every art I have adorned (the work), that to its beauty you may give a glance.

The reed, my pen, has from the field of art conveyed to Mercury fresh ears of corn (2,091).

Virgo has taken to herself these ears (2,092), though "*Story-teller story-teller hates*" (2,093).

Since from the fort of my contented state (2,094) I've offered to the king a store of pearls,—

Regarding pay (for these) in current gold, the Brazen Fort (2,095) my debtor (still) remains.

(Such) debt is not from want of will to give ; a fort from want of silver may be brass (2,096).

The sword has scattered from that Rocky Mount rubies and diamonds o'er a hundred leagues (2,097) :

The rubies, as is fit, for hands of friends, the diamonds for the feet of enemies.

A fort ! nay, 'tis the Ka'ba of Islām ; the shrine of spiritual travellers (2,098).

It compasses the earth from "Qāf" to "Qāf" (2,099); nay, in its vision penetrates beyond (2,100).

It is the gold nails of the steed, the world; its name of Brazen Fort (but) from its strength.

Sacred, secure through it is Mercy's Mount; and strengthened by its crown Abū Qubais (2,101).

May the line of this circle last for aye through that high sun which holds (its) central point (2,102)!—

When they besiege a fortress, the besieged will tie a missive to a pigeon (soon),

In order that the bird on joyous wing may bear it to the person who can help.

(So) I, confined in my own town and land, and barred around from all ways of escape,

Have tied a missive to a pigeon too, which if it to the king convey I'm saved.—

You, at whose gate the sky's an ear-ringed slave (2,103), offence-condoner of Cathayan dress (2,104),

Since your exalted state has favoured me, behold the sorcery that I've displayed.

Five hundred ninety-three of years conjoined, this missive I, as one of fame, composed (2,105);

The day, the fourteenth of the Month of Fast, when four hours of the day had passed in full.

As long as on this lofty throne you sit, through this my composition be you blest (2,106)!

Drink from these verses of the Stream of Life: live ever through the Stream of Life like Khizr (2,107)!

O you, whose rule I pray may last for aye, (your) rule with life, glad, joyous too that life (2,108)—

If it offend not, in humility, a nicety, with leave, I would submit:

Though gorgeous are the banquets which you hold, this is a banquet which for ever lasts.

All things which gems and treasure have been called give naught but pain, and this alone brings ease.

Those things though they should last five hundred years—
May you live long!—will not escape decay.

But this rare store, which really makes (your) Court, to all
eternity will be with you.—

And now these words by wisdom entertained, with prayer
(for your well-being) I will end :

May you be prosperous where'er you be ! attendant at your
stirrup be the sky !

By the (true) Faith be increase to your State, and by felicity
affairs be sealed !

To this prayer every moment an "Amen !" from angels to
the highest heavens attains.

PROBSTHAIN'S ORIENTAL SERIES

(VOLS. III and IV)

THE MASNAVĪ

By JALALU 'D-DIN RUMI.

Book II :

Translated for the first time into English Prose by Professor C. E. WILSON.

TWO VOLUMES.

Vol. I.—TRANSLATION FROM THE PERSIAN.

Vol. II.—COMMENTARY.

8vo. 1910. Net 30s.

Wilson's translation of the Second Book of the *Masnāvī* is an important addition to our knowledge of the greatest of all Sūfī poets. The notes, though very full, are no more elaborate than the veiled sentences of the original require in order to make them intelligible to one who is not versed in the conventionalities of Persian and especially of Sūfī diction. It is to be hoped that Wilson will translate the last four books of the poem in the same thorough way.—*American Journal of Theology.*

BY THE SAME AUTHOR :

The Wall of Alexander against Gog and Magog, and the Expedition sent out to find it by the Khalif Wathiq in A.D. 842. Reprint from the Hirth Anniversary Volume, 1923. 4s.

THE GREAT LOVE STORY OF THE EAST.

Laili and Majnun, a Poem, from the Persian of Nizami, by J. ATKINSON. New edition by L. C. BYNG. 8vo. pp. xiii + 122. Cloth. 1894. 5s.

The Balochi Language. A Grammar and Manual by MAJOR G. W. GILBERTSON. 8vo. pp. 312. 1923. 16s.

PROBSTHAIN'S LIST OF ORIENTAL PUBLICATIONS

THE Philosophy of Human Nature (HSING LI)

BY

CHU HSI.

TRANSLATED FROM THE CHINESE, WITH NOTES

BY

J. PERCY BRUCE, M.A.

Crown 8vo. pp. xvi, 444. 1922. 36/-

Peking and Tientsin Times.—The two volumes, translation and introduction, cannot but form one of the most valuable contributions to Sinology of recent years.

Times Literary Supplement.—Mr. Bruce's translation is the first serious and extensive attempt to introduce Sung Philosophy to Europe. His translation is careful and exact, and he has earned the gratitude of all who study the history of Chinese thought.

Chinese Recorder.—For those who keenly desire to know better the Chinese mind, and to gauge the value of China's spiritual inheritance, it will be of deep interest and great usefulness.

Dr. Lionel Giles.—The books selected for translation constitute an independent treatise in themselves, and may be said to represent the finest flower of Chinese philosophy. All the difficulties have been triumphantly surmounted by Mr. Bruce, who must now be recognized as taking a very high place indeed among living Sinologists.

PROBSTHAIN & CO., ORIENTAL PUBLISHERS

41 GREAT RUSSELL STREET, LONDON, W.C.

THE I-LI

OR

BOOK OF ETIQUETTE AND CEREMONIAL

TRANSLATED FROM THE CHINESE, WITH
INTRODUCTION, NOTES, ILLUSTRATIONS, AND PLANS

By JOHN STEELE, M.A., D.Lit.

2 Vols. Crown 8vo. 1917. 30/-

Journal of the North China Branch R.A.S.—Probsthain's Oriental Series is a well-conceived and tastefully produced series of books. The cover, paper, printing, and general arrangement is excellent. The publishers deserve every praise. The issue of the I-Li in 2 volumes is an event in sinology. The student of Chinese must ever be grateful to Dr. Steele for the production of this laborious work, which will be of great help to those who follow him.

Hirth Anniversary Volume. Presented to Friedrich Hirth, Professor of Chinese, Columbia University, New York, in Honour of his Seventy-fifth Birthday, by His Friends and Admirers. 1923. Net £3 15s.

The work contains 28 original and scholarly contributions dealing with the Professor's particular specialities, and will ever be a work of the first order of Chinese and Central Asian studies. The volume is provided with a portrait, a large historical map of China at the time of the Hsia Dynasty, and a reproduction of the oldest-known sample of Chinese Pictorial art. Contributions by John C. Ferguson, Agnes E. Meyer, B. Schindler, Sir Aurel Stein, Z. v. Takacs, M. Walleser, C. E. Wilson, etc.

Burlington Magazine, June, 1923.—Mention has been made that no fewer than twenty-seven writers contribute to the pages of the massive book under review, and it may be said truly that many of the articles are of sufficient importance each to merit a review to itself. But space does not allow of more, except to advise every serious student of Asiatic subjects to read a symposium of scholarship worthy of the distinguished sinologue to whom it is dedicated.

PROBSTHAIN & CO., ORIENTAL PUBLISHERS

A Brief History of Early Chinese Philosophy

BY

DR. D. T. SUZUKI.

CROWN 8vo.

1914.

8/6.

Expository Times.—The authorities on the philosophy or religion of the Chinese are so few that one offers a welcome at once to a scholarly Japanese who has made a real study of the subject. The title is too modest, and the work is all clear and competent.

In Preparation.

The World - Conception of the Chinese. Their Astronomical, Cosmological, and Physico-Philosophical Speculations. By Prof. ALFRED FORKE.

In Preparation.

Kanshin's (Chien - chên's) Voyage to the East, A.D. 742-754. By AOMI-NO MABITO GENKAI (A.D. 779). Translated by Prof. J. TAKAKUSU.

PROBSTHAIN & CO., ORIENTAL PUBLISHERS

PROBSTHAIN'S ORIENTAL SERIES.

Vol. I, The Indian Craftsman, by A. K. Coomaraswamy. *Out of print.*

Vol II, Buddhism as a Religion : its HISTORICAL DEVELOPMENT
and its PRESENT-DAY CONDITION, by H. Hackmann, Lic. Theol. 8vo, pp. 320, 1910. 15s.

CONTENTS: Preface—I, The Buddha and his Doctrine—II, Sketch of the History of Buddhism—III, Southern Buddhism (Ceylon, Burma, Siam)—IV, Lamaism—V, Eastern Buddhism (China, Korea, Japan)—Conclusion—Bibliography—Index. The only complete work on Buddhism.

Vols. III and IV, The Masnavi, by Jalalu 'd-Din Rumi. Book II,
translated for the first time into English Prose by Professor C. E. Wilson. 2 Vols. :

Vol. I, Translation from the Persian ; Vol. II, Commentary. 8vo, 1910. net 30s.
"Wilson's nüchterne fast wörtliche Uebersetzung in Verein mit seinen Erläuterungen
löst Keinen, aber auch Keinen Wunsch unbefriedigt."—*Der Islam*, Vol. II, pp. 292.

Vol. V, Essays : Indian and Islamic, by S. Khuda Bukhsh, M.A.,
Oxon. 8vo, pp. 205, 1911. net 8s. 6d.

"... The Author has carried on his studies with scrupulous fidelity to science and truth. He is a faithful historian, and a historian of Islam unparalleled in this country, for having adopted the true critical method. Much has been brought to light to add to the sum total of historical experience..."—*Modern Review, Calcutta*.

Vol. VI, Bactria, the History of a Forgotten Empire, by H. G.
Rawlinson, M.A., I.E.S. 8vo, pp. xxiii, 168, with 2 maps and 5 plates, 1912. net 10s. 6d.

Vol. VII, A Brief History of Early Chinese Philosophy, by D. T.
Suzuki, Tokyo University. 8vo, pp. 200, 1914. net 8s. 6d.

Vols. VIII and IX, The I-Li, or Book of Etiquette and Ceremonial.
Translated from the Chinese, with Introduction, Notes, Illustrations, and Plans, by
John Steele, M.A., D.Lit. 2 vols. Crown 8vo, 1917. net 30s.

Journal of the North China Branch R.A.S.: Probsthain's Oriental Series is a well-conceived and tastefully produced series of books. The cover, paper, printing, and general arrangement is excellent. The publishers deserve every praise. The issue of the I-Li in two volumes is an event of Sinology. The student of Chinese must ever be grateful to Dr. Steele for the production of this laborious work, which will be of great help to those who follow him.

Vol. X, Chu Hsi : Philosophy of Human Nature (Hsing Li) translated
from the Chinese with full Commentary, by J. P. Bruce, M.A., D.Lit. 8vo, pp. xvi,
444. 1922. net 30s.

CHU HSI (A.D. 1130-1200) is the most eminent amongst the later Chinese Philosophers, and the great critic and expositor of the ethical writings of Confucius. A Biography and Commentary on the teachings and speculations of this most remarkable and authoritative commentator and thinker has become imperative. Chu Hsi's Notes on the classics are accepted as orthodox, and they were, till recent change, printed with the Text and committed to memory by all Chinese students.

From the foregoing Note the value of the work will readily be acknowledged. Mr. Bruce, himself a great scholar, has accomplished his task in a unique manner, and offers to the Chinese, to Philosophers, and Theologians, the fruit of his vast labours.

PROBSTHAIN & CO., ORIENTAL PUBLISHERS

Vol. XI, Introduction to Chu Hsi and the Sung School of Philosophy, by J. P. Bruce, M.A., D.Lit. 8vo, pp. xii, 336, 1923.

Armstrong (R. C., M.A., Ph.D.). *Light from the East: Studies in Japanese Confucianism*. 8vo, pp. 324, with Plates. 1914. net 10s.

Ball (J. Dyer). *Rhythms and Rhymes in Chinese Climes. A Lecture on Chinese Poetry and Poets*. 8vo, pp. 45. 1907. 3s. 6d. net.

— *Five Thousand Years of John Chinaman*. 8vo, pp. 33, v. 1906. 3s.

Banerjee (J.). *Hellenism in Ancient India*. 8vo, pp. 344. 1920. net 15s.

Bergen (Rev. P. D.). *The Sages of Shantung: Confucius and Mencius*. (Reprint.) pp. 24. 1913. net 3s.

Brunnert and Hagelstrom. *Present-day Political Organization of China*. Roy. 8vo, pp. lxxx, 572. 1912. net £3 3s.

Burgess (Jas.). *The Ancient Monuments, Temples and Sculptures, with Descriptive Notes and References. Vol. II, Mediaeval Monuments, with 170 fine plates of famous Hindu monuments*. 1911. net £14.
The work illustrates Indian Art, History, and Mythology, beginning with Bodhi Gaya and Amaravati. It forms a record of the various styles of Indian Architecture.

Burma Research Society Journal. Vols. I-XII, 8vo. and 4to. Rangoon. 1911-21. each part sold at 7s. 6d.
The Journal covers a wide field on a thorough scholarly basis: Archaeology, Philology, Epigraphy, Art, History, Buddhism, Folklore, Astronomy, Literature in Burmese and Pali, with Translations, numerous fine Plates and Illustrations.

Bushell (S. W.). *Inscriptions in the Juchen and Allied Scripts*. With plate. 8vo, pp. 34. 3s. 6d.

— *Chinese Architecture*. Reprint, with plates. 8vo. 1905. 3s.

Chalfant (Rev. F. H.). *Ancient Chinese Coinage*. Illustrated. (Reprint.) pp. 21. 1913. net 3s.

Charpentier (J.). *Uttaradhyāyana Sutra: being the First Mulasutra of the Svetambara Jains. Prakrit Text in Sanskrit characters. Edited, with Introduction, Critical Notes, and a Commentary*. 8vo, pp. 400. 1922. net 27s.

Collins (W. P.). *Mineral Enterprise in China*. 8vo, pp. 410. With map and sketches. Second Edition, enlarged. 1922. net 32s.

Edkins (J.). *Opium, Historical Note, or the Poppy in China, in Chinese and English*. 8vo, pp. vii, 60, 36, boards. 1898. net 5s.

Fletcher (W. J. B.). *Gems of Chinese Verse. Translated into English verse*. Roy. 8vo, pp. 242. 1919. 12s.

- Fletcher** (W. J. B.). *More Gems of Chinese Poetry. Chinese Text with English Translation and Notes.* Roy. 8vo, pp. 208. 12s.
- Foster** (Mrs. A.). *English-Chinese Pocket Dictionary, in the Mandarin Dialect.* Third Edition, 16mo, pp. viii, 184, half calf. 1903. net 10s.
- Giles** (H. A.). *Gems of Chinese Literature.* Second Edition, revised and enlarged. 4to, pp. xiv, 287. 1923. £1 12s.
- Goodrich** (Ch.). *Pocket Dictionary, Chinese-English and Pekingese Syllabary.* 16mo, pp. vii, 237, 70, half calf, Fourth edition. 1904. net 12s.
- Hirth** (Fr.). *Scraps from a Collector's Note-book: being Notes on some Chinese Painters of the Present Dynasty, Appendices on some Old Masters and Art Historians.* Plates, 8vo, pp. 135. 1905. net 18s.
- *Native Sources for the History of Chinese Pictorial Art. English Version by A. E. Meyer, with Index of Artists, Authors, and Books.* 8vo, pp. 28, 1917. net 3s. 6d.
- Hosie** (Sir Alexander). *On the Trail of the Opium Poppy; a Narrative of Travel in the Chief Opium-producing Provinces of China.* 2 vols., 8vo, with Plates and Maps. 1914. net 25s.
- The work records the observations of an Oriental traveller of wide experience upon the places, people, products, industries, and trades.
- Hsu Shih-Chang** (President of China). *China after the War.* 8vo, pp. 164, 1922. net 10s. 6d.
- Jouveau Dubreuil** (G.). *Pallava Antiquities.* Vol. I, 8vo, pp. 76. With 32 Plates. 1916. net 7s. 6d.
- Kashmir Sanskrit Series.** Text and Studies, Nos. 1-24. net £6.
- Kern** (H.). *Manual of Indian Buddhism.* Large 8vo, pp. 149. net 16s. 6d.
- Kliene** (Ch.). *Anglo-Chinese Calendar for 250 years (1751-2000).* 4to, half calf. 1906. net £2 10s.
- Laffitte** (M. Pierre). *General View of Chinese Civilization and of the Relations of the West with China.* 8vo, pp. vii, 127. 1887. 7s. 6d.
- Lanning** (G.). *Old Forces in New China: an Effort to exhibit the Fundamental Relationship in China and the West in their true Light.* 8vo, pp. x, 409. with a map showing the natural resources of China. 1912. net 12s. 6d.
- Macdonell** (A. A.). *Vedic Grammar.* Large 8vo, pp. 456. 1910. net 30s.
- *Vedic Mythology.* Large 8vo, pp. 190. 1897. net 16s.

- Macgowan (J.).** Imperial History of China : History of the Empire as compiled by the Chinese Historians. Second Edition. 8vo, pp. xi, 651, half calf. 1906. net £2 10s.
- Mateer (Rev. C. W.).** A Course of Mandarin Lessons, based on Idiom. Revised edition. 4to, pp. lv, 786, half calf. 1906. £2 10s.
- A short course of Primary Lessons in Mandarin (intended as an Introduction to the above work). 4to, pp. lv, 79, half calf. 1907. 10s. 6d.
- Mayers (Fr. Wm.).** Treaties between the Empire of China and the Foreign Powers. New edition, cloth. 1906. net 25s.
- The Chinese Government : a Manual of Chinese Titles, categorically arranged and explained, with an Appendix. Third edition, roy. 8vo, revised by G. M. H. Playfair, half calf. net 25s.
- Morgan (Evan).** A Guide to Wenli Styles and Chinese Ideals : Essays, Edicts, Proclamations, Memorials, Letters, Documents, Inscriptions, Commercial Papers. Chinese Text, with English Translation and Notes. 8vo, pp. 414, a vocabulary of 46 pp., and Index, cloth. 1912. net 25s.
- Owen (Prof. G.).** The Evolution of Chinese Writing. 8vo, pp. 32. 3s. 6d.
- Perlmann (S. M.).** Hassinim (the Chinese) : Chinese Life, Manners, and Customs, Culture and Creeds, Government System and Trade, with an Appendix, The Jews in China. In Hebrew. 8vo, cloth, 1911. net 4s.
- The Jews in China. pp. 24. 1909. net 2s. 6d.
- Playfair (G. M. H.).** The Cities and Towns of China : a Geographical Dictionary. Second edition, large 8vo, pp. 89, 582. 1910. net 32s.
- Poletti (P.).** A Chinese and English Dictionary, arranged according to the Radicals and Subradicals. New and Enlarged Edition, containing 12,650 Chinese characters, with the Pronunciation in the Pekin dialect according to Sir Th. Wade's System and the Pronunciation in the general Language of China in Dr. Williams' Spelling. 8vo, cloth, pp. cvi, 307, and a List of Radicals. 1901. net 18s.
- Railways of China, The.** 8vo, pp. 23, with map. 3s.
- Reminiscences of a Chinese Official.** Revelations of Official life under the Manchus. Roy. 8vo, pp. 158. 1922. 8s. 6d.
- Richard.** Comprehensive Geography of the Chinese Empire. 8vo, with Map, cloth. 1901. net 21s.
- Ridge (W. Sheldon).** China, 1911-12. Government Changes and National Movements. With Translation of the State Documents relating thereto. 8vo, pp. 80-27. 3s.
- Saussure (L. de).** Origines de l'Astronomie Chinoise. Roy. 8vo, pp. 438. Illustrated. 1922. net 30s.

- Saussure** (L. de). *l'Horometrie et le Système Cosmologique des Chinois*. 4to, pp. 18, with 22 Illustrations. 1919. net 2s. 6d.
- *Le Système Astronomique des Chinois*. 8vo. Illustrated, 1922. net 12s. 6d.
- Silacara**. *Discourses of Gotamo the Buddha, translated from the Pali of the Majjhima Nikayo*. 2 vols., roy. 8vo, cloth. 1912-13. net 15s.
- Smith** (A. H.). *Proverbs and Common Sayings from the Chinese, with Observations on Chinese Things in General*. New and Revised Edition, 8vo, pp. vii, 374, xx, half calf. 1902. net 20s.
- Soothill** (W. E.). *The Student's Four Thousand Chinese Characters and General Pocket Dictionary*. Third Edition, 8vo, pp. 35, 428, cloth. 1909. net 12s.
- Sowerby** (A. De G.). *The Naturalist in Manchuria, With photographs and sketches. Vol. I, Travel and Exploration*. 4to, pp. xiv, 347. 1922. £2 2s.
- Sumangala** (S.). *A Graduated Pali Course, with a Pali-English Vocabulary*. 8vo, cloth, 1913. net 15s.
- Visser** (Dr. M. W.). *The Dragon in China and Japan*. Roy. 8vo, pp. xii, 242, 1913. 14s.
- Vitale** (Baron G.). *Chinese Folklore: Pekingese Rhymes, First collected and edited with Notes and English Translation*. 8vo, pp. xvii, 220. Peking, 1896. net 25s.
- *Chinese Merry Tales, collected and edited in Chinese: a First Reading Book for Students of Colloquial Chinese*. Second Edition, 8vo, pp. viii, 118. Peking, 1908. net 15s.
- Werner** (E. T. C.). *Chinese Ditties*. 4to, pp. 56. 1922. 5s.
- Wieger** (Dr. L.). *Chinese Characters: their Origin, Etymology, History, Classification, Signification. A thorough Study from Chinese Documents*. 8vo, 2 vols. 1915. net 36s.
- *Moral Tenets and Customs in China: Texts in Chinese, with English Translation*. Illustrated. 8vo, pp. 604. net 38s.
- Williams** (C. A. S.). *A Manual of Chinese Metaphor. Chinese Text, with English Translation*. 8vo, pp. 320. 1920. 16s.
- Wylie** (A.). *Notes on Chinese Literature*. (Reprint.) Roy. 8vo, pp. 40-307. 1923. 30s.
- Zimmer** (G. F.). *Engineering, Artificery and Technical Progress in Arts and Crafts*. 8vo, pp. 89. With 56 Illustrations. 1903. net 7s. 6d.



N.C. Cat
24/2/78
APL-15

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.